PERSONAL NOBILITY:

O R,

LETTERS

TOA

YOUNG NOBLEMAN.

PERSONIE NOBILITY.

LITTERS

AOT

YOUNG NOBLEMAN.

TERSONAL NOBILITY:

O R,

LETTERS

TO A

YOUNG NOBLEMAN,

ONTHE

CONDUCT OF HIS STUDIES, AND THE PIGNITY OF THE PEERAGE.



INJURIOSO NE PEDE PRORUAS STANTEM COLUMNAM.

Hor.

PRINTED FOR CHARLES DILLY.
MDCCXCIII.

Harrand College Library Perkins Fund March 5, 1953

"ALLOSTE

COUNTY NOBEEN AND

THE THE PROPERTY OF THE PROPER

additional production of a company

- and the leaves of the second second

area de 31 per es acción tra cost

The state of the s

THE STATE OF A SECTION OF STREET

14.18 de 200 is

TO THE

RIGHT HONOURABLE

CHARLES JAMES FOX.

SIR,

When I think of Personal Nobility, the title of my book, I am led, by a very natural association of ideas, to think of you.

The noble stand you lately made in favour of PEACE AND LIBERTY, when popular clamour—the civium ardor

ardor prava jubentium-would have drowned the voice of a less able advocate, when your standard was deferted by many who shrunk from your fide in the hour of danger, has placed your name higher than it ever yet flood, among independent Englishmen, IN THE MIDDLE RANKS, who neither enjoy nor expect the favours of ministerial influence. If you have loft a few valuable friends within the walls, you have gained the esteem of tens of thousands on the outside, who, before this test, had no just idea of the purity and intrepidity of your PUB-LIC virtue. In

In fearch of a living example of eloquence, generolity, and unflaken perseverance in disinterested conduct, to enforce the precepts of the following Letters to a young Nobleman, I could find none more brilliant than your own, especially since, forsaken by some of your auxiliaries, you have stood the more illustriously conspicuous, IPSE AGMEN, in the front of the battle.

My praise can add nothing to your glory. But permit me to adorn my own pages with a name, which is of late more than ever illustrious in the eyes of all who, though attached to the forms, are yet more firmly attached to the spirit, of the constitution.

I am,

T appears ten sit and ancient

learning is not furficiently attended control of the strends of the strends of an and that the honour of an another the honour of an another strends of the strends of the

more effectually promoted ceçtestashial a return to that truly dassical mode which prevailed among the GREAT in the reign of Elizabeth, and produced a maniness of mind, which caused the Eaglish character more nearly to resemble the Roman, than at any subsequent period of our history.

I have,

P RoEnFrA GE.

ins I ans

learning is not fufficiently attended to in the education of modern Nobility; and that the honour of an order, so highly privileged, cannot be more effectually promoted, than by a return to that truly classical mode which prevailed among the GREAT in the reign of Elizabeth, and produced a manliness of mind, which caused the English character more nearly to resemble the Roman, than at any subsequent period of our history.

I have,

hines

I have, therefore, recommended to my noble Scholar, an early and attentive study of the poets, orators, and historians, of ancient Greece and Rome; I have advised him to imitate them in his compositions and eloquence, and to catch their generous spirit, while he emulates the vigour of their style.

Not only talents and superior knowledge are required in hereditary Lawgivers, in men distinguished from their birth by titles, and claiming respect from their cradle, but PUBLIC SPIRIT, generosity, and NOBILITY OF MIND; such as an imitation of the ancients in the purest ages is best adapted to promote. Pensions, places, titles, ribands, and

all the mysteries of corruption, were then unknown, and Virtue was Nobility.

and hillorians, of ancient Greece and

Modern meanness, mixed with PRIDE FOUNDED IN PEDIGREE ALONE, though traced up to Adam, will be despised in every country on the face of the earth, once blest with light and liberty. The sun of knowledge is ascending, and, as it rises, the mists of prejudice disperse. Visions, which appeared solid and substantial, when seen at a distance and through the medium of a sog, now vanish into air, and the gaping spectator laughs at last at his own delusion.

The fun of knowledge, high above the horizon, not only gilds the tops of the mountains, but a 4 fhines

hines

I have, therefore, recommended to my noble Scholar, an early and attentive study of the poets, orators, and historians, of ancient Greece and Rome; I have advised him to imitate them in his compositions and eloquence, and to catch their generous spirit, while he emulates the vigour of their style.

Not only talents and superior knowledge are required in hereditary Lawgivers, in men distinguished from their birth by titles, and claiming respect from their cradle, but PUBLIC SPIRIT, generosity, and NOBILITY OF MIND; such as an imitation of the ancients in the purest ages is best adapted to promote. Penfions, places, titles, ribands, and

all the mysteries of corruption, were then unknown, and Virtue was Nobility.

and hillorings, of ancient Greece and

Modern meanness, mixed with PRIDE FOUNDED IN PEDIGREE ALONE, though traced up to Adam, will be despised in every country on the face of the earth, once blest with light and liberty. The sun of knowledge is ascending, and, as it rises, the mists of prejudice disperse. Visions, which appeared solid and substantial, when seen at a distance and through the medium of a sog, now vanish into air, and the gaping spectator laughs at last at his own delusion.

The fun of knowledge, high above the horizon, not only gilds the tops of the mountains, but a 4 shines

thines in the low valley. Indeed, the valley is often irradiated with the funbeams, while the hills are enveloped in mift. A mediocrity of knowledge is diffused throughout all ranks of fociety; at least an ability and opportunity of obtaining with eafe competent information. The lowest of the people can read; and books adapted to the capacity of the lowest of the people, on political and all other subjects, are industriously obtruded on their notice. The newspapers communicate the debates of opposing parties in the senate; and public measures (once confined to a conclave) are now canvaffed in the cottage, the manufactory, and the lowest resorts of plebeian caroufal. Great changes in the public mind are produced by this diffusion; and such changes.

changes must produce public innovation. Revolutions, unparalleled in history, have already happened on a large portion of the globe's furface of which no human forefight can predict the remote consequences. All that wisdom can do, is to render the RISING GENE-RATION qualified to improve the vicifitudes which may happen, for as to promote the happiness of man in fociety, without partially confulting the exclusive privileges, or the oppressive superiority, of any fingle order, and an animag garboage public measures (once confined to a

Our own country is already a country of liberty. We enjoy, or may enjoy, by our happy form of government, as established at the Revolution, that freedom, to obtain which appears

want only a restoration of the primitive principles of our constitution. The old building is strong and venerable, but in part decayed. No honest and independent man will result to co-operate in its repair. It is not so far dilapidated as to require demolition; but many stones are mouldered, that must be replaced with Purbeck; many timbers rotten, which must be renewed with heart of oak.

They who deny that the parliament wants reform, are of that defeription of men, who, like fome noifome infects, can only sublist in corruption. They feed and fatten in filth, and cleanliness is their bane. And here I cannot but animadvert on those,

who stigmatize all who wish to reform the most manifest abuses in the constitution of the senate, as its enemies; and would proferibe them under invidious names. basely thrown out to provoke the multitude against them. Who is the best friend of the fick man, the venal practitioner, who treacherously protracts the disorder for the fake of fees, and the lucre of vending his medicines; or the honest and liberal physician, who restores him to health, regardless of his private interest, with all possible expedition? Those calumnies against the best friends of the state, which endeavour to expose them to public refentment, as its enemies, will in time be treated with general indignation. The torrent of felf-interest and timidity, rushing on

odw

to the dead lake of despotren, will foon be stemmed by the spirit and vigour of a people, whose history evinces, that however they may be overwhelmed by artifice for a time, they will emerge at last to Licht AND LIBERTY. There is in freeborn men a NATIVE ELASTICITY, which will throw off every superincumbent weight, not imposed with their own concurrence, or submitted to from conviction of expediency? Coercion, whether from the ruling powers, or from a party or faction among themselves, will not be long borne by a whole people, unless, like the strait-waistcoat to the lunaric, it is necessary, in a morbid state, to their speedy convalescence. But who shall judge of the infanity? HAI PARTIAL rew, interested in the lunatio's confinement? The

The general voice will be one day elamorous, though now overawed to whispers, for a REFORM OF PARLIA-MENT. But when a reform of parliament is mentioned, it means not the House of Commons on LY The House of Lords must reform itself, by training up a rising generation of patriots, with hearts inclined, and understandings enlightened, to purfue and accomplish whatever is best calculated to promote the happiness of a nation, of which they are born legislators. Can he be NOBLE, who in his fordid attention to borough elections, forgets what he owes to his country, what he owes to human is necessary, in a morbid flate, forutan speedy convalescence. But who shall

The abolition of Nobility in France naturally excites fome degree

of alarm in England. The alarm. perhaps, is most concealed by those who feel it most; by those who affect contempt, while they burn with anger. The examples of two empires like America and France, a great portion of the inhabited globe, cannot but operate powerfully on the mind of neighbouring nations; on patricians and on plebeians; on those who fear, and on those who hope. Difcussions are already begun on subjects which once were thought, like the Holy of Holies, too facred to be entered upon by the profane. If the alarm, which has been founded, be just, the friends of the constitution, and the favourers of Nobility, will labour to render the one pure, and to preferve the other in its degree of due estimation, that they may both be AL Vances retained

retained amid the convulsion of neighbouring states; retained inviolate, for their evident utility in promoting the general happiness of man in society, and the welfare of this country. To prove their evident value and utility, and to restore them to their native dignity in the PUBLIC ESTEEM, will be to fupport them better than by levying legions of foldiers. Build them on any other foundation than public conviction of their real use and value, and like the house of the fool founded on the fand, they will one day fall, beaten down by the rains and winds of popular commotion.

S

t

t

d

0

i.

e

e

c

e

1,

11

0

of

e

ed

To preserve the lustre of Nobility unfullied, is the scope of the following pages. The lower orders of mankind have made wonderful advances

and they to every and the which inch

vances in knowledge; I wished the higher to make a proportionable progress, and to preserve a due interval, by a pre-eminence of real excellence; by a Nobility of Virtue and Merit, superadded to the Nobility of Civil Institution.

comparation of the contract

The times certainly require great wisdom and great virtue in all who take the lead in administration, or in a salutary opposition to it. He, therefore, who recommends to the GREAT the study of models best calculated to form the understanding, and to insuse a taste for that SUBLIME OF PUBLIC VIRTUE which soars above self-interest, is most effectually serving his country; he is sowing the seeds of plants, whose soliage may adorn and shelter the land; he is raif-

ing a future generation of Hampdens, Sidneys, Chathams; he is providing a succession of Lansdownes, Foxes, Greys, and Erskines.

e

t

1

The noble stand which these last-mentioned gentlemen have lately made, for the liberty of man, the liberty of thought and speech, and the liberty of the press, on which it must ever depend, retrieves the credit of a venal age, and recalls ideas of Roman magnanimity. The tide of corruption flowed ftrong and full against them; but they stood their ground, despising danger, and pitying that weakness of the multitude, which rendered them, during a temporary mania, the dupes of placemen, penfioners, expectants, dealers in boroughs, and factors of corruption.

b

The encouragement indeed of the late affociations in every little corner of the kingdom, though apparently adverse, is perhaps, undefignedly, favourable to the cause of liberty. It calls thousands and tens of thousands, in all ranks, from their indolent repose, to the investigation of political subjects. It awakens them to political life, and prompts them to read forbidden books of which they had scarcely heard the names before. It makes them feel their own weight, and will teach them to throw it into the opposite scale, when they find themselves deluded by their artful leaders; or when their artful leaders, disappointed in the hopes of reward for their present exertions, shall excite them on some future panic, to affociate in opposition. This step may be said in some respect

to resemble the calling forth the Notables in France, and declaring the legislative and executive powers incompetent, without extraneous assistance. Is not this to sap the constitution, or to proclaim its imbecility and decrepitude? And are such associators friends, and the only friends to their country?

The truth is, that the PEOPLE themfelves are at this moment the best
friends to the constitution, as consisting of KING, LORDS, and COMMONS: they wanted no associations to
threaten them with prosecution; they
were loyal from assection and from
conviction; and, if any individual violated the law, punishment was certain; for the law retains all its vigour,
and justice is administered with the
purity of Heaven's tribunal. The

but they looked, and, lo! all was peace. The infurrections, which were intended to strike a panic, resembled, in the circumstance of their reality, the ghost of Cock-lane, at which the whole nation from one extremity to the other was once unaccountably alarmed. Truth brought her torch; the ghost vanished; and the people laughed at their own credulity!

Men who dare to come forward in the moment of political frenzy, to oppose its extravagance, and to check that intemperate zeal, which, in its fear of republicanism, seems willing to rush into the extreme of despotism, are truly noble, and therefore worthy of being pointed out as patterns to the young aspirant at Personal Noble.

LITY.

a their after alors

that GREATNESS OF MIND, the only foundation of true grandeur, which the precepts of this book are intended to inspire.

Many enter into opposition as an ADVENTURE; they bring a certain quantity of ability and influence into the market, which is to be bought up, when it appears worth while, by those who possess patronage and the command of a treasury. But men who continue firm in their opposition, in their defence of general liberty, when their prospect of personal emolument is fortorn, when reviled by cabals, and when deferted by their adherents, are of that description who founded noble families; themselves, though untitled, the nobleft of the human, as YTIJ well b 3

well as of their own, race. The army of Xerxes confifted of myriads; yet Leonidas comprized, in his firm, united, little band, more true spirit, more genuine Nobility, than the swarms of an oriental despot.

To the Constitution of England, to its spirit, which is its essence, those who have thus stood forth are true friends. They have a great stake in the country, though not the stake of places and pensions. They have well-grounded hopes of being rewarded with its honours. They only wish to restore it to its first principles, that they may retard its decay, and build the fine pile of monarchy, aristocracy, and decay, and decay, on marble columns, instead of posts crumbling with putrefaction.

ny

et

m,

it,

d,

e,

at

e

y

g.

y

fattion. I avow myself with them, (though the avowal is, I own, unimportant,) a fincere lover of a government so supported; and am happy, however seeble my aid, to cooperate with their generous efforts. I have, with this view, attempted, in the following pages, to add to the personal merit of the aristocracy.

If I lean to liberty, I glory in it. I lean to that which every independent mind must love. He who is cordially attached to letters, will probably be attached, with peculiar assection, to liberty; for liberty is the friend of literature, as well as of every thing beautiful and honourable. Tyranny hates it. Tyranny has commonly been ignorant. Tyrants over men, and slaves to their own passons.

brought up in illiterate voluptuousness; and seem, like the poor savages
of some desert isle, to hate letters and
sciences, merely because they are
strangers to them. Weak eyes shrink
from a strong light. But as light is
indisputably to be preferred to darkness, so is even democracy to despotism. Ignorant despotism presiding
over an enlightened people, is no less
ridiculous than detestable; but ignorant it has usually been, and supported merely by brute force, by an ignorant and mercenary army.

The prevalence of systematic corruption in a state, is inimical not only to liberty, but to personal merit in every department. It discourages the rising race in their attempts to ex-

learcely

cel,

N

9

1

cel, when they fee the rewards of excellence bestowed only where borough or election influence points out the favoured candidate. When the best emoluments in the church, in the law, in the army, in the navy, are referved to secure implicit votes in favour of corruption, what is there to stimulate to high excellence in the liberal professions, but the pure love of excellence for its own fake, which operates only on a few of nobler difpositions than are possessed by the generality? What is there to cherish in the state that root of Nobility, from which the branches, which now flourish from its vigour, chiefly derive their And is it not a bloom and fruit? fact too notorious to be controverted, that besides the public purse, all the douceurs in all the professions are fcarcely

fearcely sufficient, in our unreformed state, to satisfy the cravings of voracious corruption?

But though a fenatorial reform is most devoutly to be wished, yet the unreformed state is to be preferred, with all its evils, to continued violence, rapine, bloodshed, and univerfal confusion. Let REASON, not force, triumph. Though her conquest over prejudice be flow and gradual, it is ultimately fure. The TREE OF LI-BERTY is planted already in England. May the mossy concretions be rubbed off its branches, and the thorns and briars removed which impede its vegetation! I would plant by its fide the TREE OF PEACE, the fruitful olive. May they both flourish together, watered by the dew of Heaven, mand comforting comforting the people with their shade, and enriching them to their heart's content by an abundant fertility!

to But though it is secretal reform is

Peace is the chief good of a commercial, and indeed of every people. European nations, with all their improvements in civilization, are still too near the favage state, while they terminate their contests by war. Nothing but felf-defence can justify it. And if those who decree that it shall take place, under any circumstances but the necessity of self-defence, were compelled to go into the field in person, it is probable that national disputes would be settled by the arbitration of neutral powers, and the fword converted into the ploughshare. To avoid war, the forest cacomforting lamity

lamity of human nature, should be the chief object of every humane man, and wise minister. If war at all times is to be shunned, it is more particularly at this time, when ill success may probably cause that anarchy and confusion, which has yet existed among us in idea only. When taxes shall be still further increased, and the national credit reduced, many, it is to be seared, will desert the standard to which they have lately crept with blind servility, and rally round the torch of discord.

True patriotism, such as, regardless of party, and of all selsish views, contemplates events, in which the happiness of a suture generation may be endangered, and by which THE HAPPINESS OF THE LIVING RACEOU

MUST

aeficent,

MUST BE DESTROYED, will labour to avoid war, by which nothing really valuable can be gained, and every thing may be loft. It will not facrifice internal happiness like ours to punctilio. It will not wantonly interfere in the concerns of foreign nations. It will not gratify even national pride at the expence of national felicity. To excite such patriotism, I have endeavoured to form a virtuous Patrician, whose mind is enlarged by the most valuable knowledge, and whose heart is foftened by religion and humanity; whose spirit is no less elevated above the ordinary level of mankind, than his civil rank in fociety. The moral architect who builds a man-great from internal qualities good at heart meaning nothing but what is generous and be-MUST neficent.

lamity of human nature, should be the chief object of every humane man, and wise minister. If war at all times is to be shunned, it is more particularly at this time, when ill success may probably cause that anarchy and confusion, which has yet existed among us in idea only. When taxes shall be still further increased, and the national credit reduced, many, it is to be seared, will desert the standard to which they have lately crept with blind servility, and rally round THE TORCH OF DISCORD.

True patriotism, such as, regardless of party, and of all selsish views, contemplates events, in which the happiness of a suture generation may be endangered, and by which THE HAPPINESS OF THE LIVING RACE

MUST

aeficent,

C

e

1

8

1

¥63.

6

IL

ь

n

T.Y

icl

(p

10

MUST BE DESTROYED, will labour to avoid war, by which nothing really valuable can be gained, and every thing may be loft. It will not facrifice internal happiness like ours to punctilio. It will not wantonly interfere in the concerns of foreign nations. It will not gratify even national pride at the expence of national felicity. To excite such patriotism, I have endeavoured to form a virtuous Patrician, whose mind is enlarged by the most valuable knowledge, and whose heart is foftened by religion and humanity; whose spirit is no less elevated above the ordinary level of mankind, than his civil rank in fociety. The moral architect who builds a man-great from internal qualities-good at heart-meaning nothing but what is generous and be-MUST neficent,

neffect, and able to accomplish his purposes—is surely as well employed as he who forms a heap of stones into a palace, beautiful in its symmetry, magnificent in its size. As mind is superior to matter, so is a really great man more noble than the sublimest inanimate productions of art or of nature. To be the humblest labourer in erecting such an edifice, is an honourable employment.

If zeal in a good cause has led to any ardor of expression, I trust I shall need no pardon. I have no fordid interest to serve in what I have done. I have not been obsequious to power. I have nothing to ask of it, nothing to expect from it, and from the candid judgment of the public I have nothing to sear. I have employed

S

1

\$

- 1

5

b

t

12

(T)

10

. 9

or ed

QE.

oi I

MY

my literary leisure in a way that I thought might be useful; and if one idea only is serviceable to the country, it will be acknowledged as meritorious, when the temporary prejudices of party shall be lost in the radiance of eternal truth.

fablic of man come productions of are

I am attached to the King and to the Lords; but I am more attached to the Commons; and I will adopt the faying of Rumbald in the reign of Charles the Second, as recorded by Burnet: "I do not imagine the Almighty intended, that THE GREATEST PART OF MANKIND should come into the world with saddles on their backs and bridles in their mouths, and a few ready booted and spurred to ride the rest to death."

nothing to fine I have employed

The state of the state of Croping in the Link Company extrement broods were a consider and subgroups to the beginning and the Lague the state of the s

LETTERS

DEPARTURE STRUCK

have to the can A ho Test of a mare

energy of phonon you at those Auric

had heldama alsl on yemoy said

YOUNG NOBLEMAN.

LETTER I.

MY LORD,

I Congratulate you on your determination to adorn the lustre of your birth by the accomplishments of elegant literature. The eagerness with which you solicit my correspondence is a compliment to me, and a proof of your own ardour in the pursuit of improvement. You need not doubt my compli-

compliance. It will be a pleasing amusement in my retreat, to contribute to the embellishment of a mind like yours; no less ennobled by a disposition to every generous virtue, than by a long line of illustrious ancestors.

You have already made, under your excellent tutor, an uncommon proficiency in those grammatical and elementary studies, which, however unostentatious in their appearance, are necessary to form a solid basis for a durable and beautiful superstructure. Proceed in your conquests; but take care to preserve the territory already subdued. Be not afraid of literary labour. At your age, you have health and strength enough to support a great

great deal, without the least detriment to your confliction, and with a certainty of pleasure and profit in return.

I

I admire that prudence which induces you to employ the valuable years of youth in useful and honourable studies, rather than in frivolous occupations; such as too often engross the minds of young men at your age, and in your elevated station. But forgive the caution of a friend. I dread the effects of example. Can you withstand the shafts of ridicule? For though your conduct will be esteemed by all men of sense and virtue, yet it will be derided by sops, gamesters, and professed men of pleasure.

Arm

Arm yourself, my Lord, with all your manly resolution on first entering into life. Your sense and accomplishments, seconded by courage in steadily pursuing the right path which you have chosen, will awe the weak and the vain to silence; and, in time, convert their contempt into esteem.

Regio con an all the conference of

In the mean time, your sun will be rising gloriously in the horizon; and their seeble luminaries will be declining in clouds and darkness, to rise no more. You will soon become an important character, while they will be sinking into insignificance. Your birth and fortune will indeed give you civil rank; but your attainments and your conduct will give you, what is better, the weight of personal

all

er-

m₅

ich

ak in

ito

rill

n;

be

to

ne

ey

e.

d

1-

re

of al Mobleman.

personal authority. Both united must render you, what every Nobleman should ambitiously desire to be, an ornament to your country and to human nature.

But I know your liberal spirit, and trust to it. You want not the exhortations which my zeal has suggested. You have often expressed your scorn of being indebted to accidental nobility alone for personal distinction. May the ardour of virtue which irradiates the morning of your life, glow intensely at its noon, and add warmth and lustre to its evening! Thus while you live, you will be honoured; and at that day, when all human grandeur must be levelled to the earth, be adorned with a better ornament than an escutcheon.

B 3 Forgive

Forgive

Forgive the zeal of friendship. My suture letters shall be principally on subjects of polite literature, usesul science, or the means of supporting the true dignity of a British Nobleman.

wied to a gw not in the tot the

exhortations which my seal has fage gelted. You have often expressed your foorn of being indebted to sadi-den al nobility along for perforability along for perforability titles. May the ardistr of virtue which irradiates the moraling of your life, glow intenfely at he considered and warmth and dofter to he come evening! Thus while you live, which where it is that day when all human greatest until he he reached that day when all the earth, he adorned with a better the character than a ferred to the carth, he adorned with a better the character than a ferred to

The minds of the state refleren in

learning twice to equivalently with eight

LETTER IL

to their illustration. I so occurrent of

MY LORD, The to deale & 21

ip. lly

e-

tſh

You defire me to give you an account, both critical and biographical, of the ancient classics. It would be easy to do it; for the materials are redundantly copious. But it has been done so often, that the task becomes irksome from repetition.

Give me leave to refer you for information to the lives usually prefixed to the editions of the classics, Greek and Latin, to Fabricius's Bibliotheca; to Kennet's Lives of the Greek Poets; to Crusius's, of the Latin; and to Spence's Polymetis.

chambles of actions and amount

B 4

paola

The

The minds of the first restorers of learning were so captivated with the beauties of the ancients, that they directed their whole labour and learning to their illustration. The consequence is, a mass of materials which has been accumulating to this hour; and which has a tendency to satiate by its copiousness, and to disgust by its perpetual similarity.

It is certainly right to acquaint yourself with the life, manners, and character of an ancient or a modern author, if practicable, before you undertake to read him. But I advise you not to dwell, as many have done, upon preliminary discourses and marginal notes, so much, as to leave little time and attention for the composition itself, the grand object of all; by which alone

of

e

alone the author has survived the wreck of time, and for which alone it is thought worth while to enquire into his history, to write comments on him, or to introduce him with prefatory differtation.

From those books which I have already mentioned, you will derive as much knowledge as you will require in this department; unless you should make literary history a favourite and peculiar study. It is indeed a very entertaining study; and in the course of correspondence, I may sometimes take the liberty of giving you some hints upon it. But I think you may acquire all the biographical knowledge of the old classics, which you will at present want, from an occasional inspection

of the authors whom I have already mentioned to you. Indeed I have no great pleasure in mere translation, or in transcription; and I am unwilling to offer a dish to your Lordship, which has been so often hashed in every mode, that the most ingenious cookery can searcely give it a new slavour.

and the interpretation of the control of the contro

real like blue built and to

This will be a special to the old blocker of the old

chieron de line adoption de profins wants deed all occapanal indeedless

- Jam, &cc.

prehend the knowledge and the libe-

1 34 de adoptairla de viller

LETTER III.

MY LORD,

ady

on,

ip,

in Ous

ew

1

As a vague and defultory study in youth contributes chiefly to amusement, I must intreat you to avoid the habit of it at present, and to form a plan and fix a scope.

It is, my Lord, your duty to be a politician. But I wish you to be a politician in the most extensive sense: one who sincerely loves his country, understands its real interest, and has judgment and spirit to promote it. Under the idea of a politician, in your Lordship's rank and station, I comprehend

prehend the knowledge and the liberality of a philosopher.

Your desire, you tell me, is, to lead an honourable life, adorned with the lights of learning; to attain a pure and elegant style in writing and conversation, and a commanding eloquence in the senate.

Let this then be your scope; and let all your efforts in study have a reference to it. The character is so great at which you aspire, that there is scarcely any part of science and polite learning, which is not in some degree conducive to it.

But the multitude of objects which requires your attention, renders it necessary to form something of a plan.

I do

I do not mean a strict and inslexible rule, which tends rather to shackle, than to facilitate the movements of the mind; but I mean such a system of application, as may guide without painful restraint, and govern without the severity of unrelaxing defpotism.

A thousand circumstances must arise, which may render a temporary deviation from a plan of study, far more conducive to the end, than an inviolable adherence to it. Throughout life we are often governed by circumstances; and he that would conduct himself entirely by rule in little as well as great matters, must retreat from society; must live alone in the world, and out of the reach of its vicissitudes.

- sinds

A plan

A plan of study is useful chiesly in pointing out a return to the right way, after we have been forced by circumstances to desert it. It may be compared to a great turnpike-road leading to the place of the traveller's destination. He may frequently find out a shorter, or a pleasanter path; but he is in no danger of losing himfelf, while he keeps in view the highway, proceeds in a line nearly parallel, and knows how to return to it when danger or difficulties occur.

Many severe students in the universities have prescribed to themselves a plan of study, in which the business of every hour of the day has been accurately described. But I never heard that they arrived at any great superiority over those who allowed them-

fi

themselves a little latitude. The mind, especially when enlivened by genius, loves its liberty; and roves with delight, like the bee, in search of slowers of its own undirected choice.

I suspect, my Lord, that they knew but little of the human mind, who supposed it capable of making a successful transition from one study to another, during eight or ten hours of the day, by the sound of the clock. I am of opinion that the abrupt dereliction of a subject, in which the attention is deeply engaged, to enter on another directed by a written plan, would often be found no less injurious than unpleasant.

equal title of the study to

Indeed,

Indeed, though many have begun to study in the trammels of severe method; yet sew, I believe, have continued it long, or selt it on experience beneficial.

What is done well, is usually done with pleasure, and from choice. Restraint is in its nature irksome to the free-born mind. It is only to be imposed where the utility compensates the pain. I shall therefore never recommend it to you when it is unnecessary. Obey the impulse of the moment, even if the object to which it leads is but collaterally connected with the principal scope.

The fort of plan, therefore, you perceive, which I advise, is liberal.

I hope

un

re

n-

ce

e.

oe

n-

er

1-

ne

h

u il.

oe

I hope that you will find it agreeable; and, without unnecessary pain in the pursuit, arrive at the excellence you desire.

I am, &c.

congress to the large morn ad

education to the control of the

iya ni bara ni ed yana si nilw bara

in the direct you de fit on at in the

offer flots of you may easily

be duly offile.

C

LETTER IV.

iope in a proposition of the interest of the paint of the

MY LORD,

Your Lordship expressed a wish in your last letter, that I would be more explicit on the plan which I advised you to pursue. I am happy in finding you desirous of information, and wish it may be in my power to offer such as you may experience to be truly useful.

I think it right, my Lord, to lay the foundation of your future improvements, in that kind of elegant and pleafing learning, which the French call the Belles Lettres; the English, English, classical learning; and the Ancients, the studies of bumanity. You have already made a very considerable progress in this department under your tutor. But it must be confessed, that you have read the classics hitherto, rather for the sake of acquiring the ancient languages, and exemplifying the rules of grammar, than of refining your taste, and of extending your knowledge of life and manners.

lh

ld

I

y

n,

to

y

1-

nt

ie

e

h,

You will do right to re-peruse the most celebrated of the classics with more liberal views. Procure the best variorum editions of them all, for the sake of referring to them when difficulties arise. Begin with Virgil, and read him in the edition of HEYNE. Do not trouble yourself at first with

the variantes lectiones, nor with all those discourses which the ingenious editor entitles excursus; but read all his notes at the bottom of the pages. They will give you a just idea of Virgil's excellence, in many passages where the beauties may at first not strike your taste. Finish all the works of Virgil, before you enter on any other classic. You will soon read him with interest; which is seldom the case when a classic is read chiefly to analyse the construction, in short interrupted portions, as at school, or under a private tutor.

From thus fludying and relishing Virgil, you will receive an improvement in your taste, which will enable you to discover those charms which captivate the classical reader in all the celebrated

celebrated authors of the Augustan age.

ofe

itor

his

ges.

ir-

ere

ike

of

her

vith

case

na-

ter-

der

ing

ve-

ble

nich

the

ited

Let Homer's Iliad be read immediately after Virgil's Æneis. Read him without notes; for no author writes more perspicuously, and notes only diffract attention when they are not necessary. Read him in the Oxford edition, without a Latin translation; having at the fame time, in a separate volume, a Latin translation to refer to occasionally; and to fave the trouble of turning over a lexicon. After a careful reading of the two or three first books, you will find little difficulty in the language. The few that may arise, will be eafily removed by the translation. I wish you could proceed entirely without a translation; but as this is more perhaps C 3

perhaps than I ought reasonably to expect, I recommend one, merely to avoid the toil of turning over the lexicon. Not that I think the toil useless; but I fear it will be more troublesome than you will chuse to submit to, especially as editions with literal translations abound, in which the meaning of every word is accurately discovered with little labour.

By an attentive perusal of Virgil and Homer, you will not only have acquired a perfect acquaintance with those first-rate writers, but at the same time a great knowledge of mythology, and of that poetical history which tends to facilitate the study of the classics of all ages and all countries. Other authors

are to be read indeed in due order, but Virgil and Homer should be first digested. They will furnish a solid corner-stone for the future edifice, however massy or magnificent the design. Not to weary or alarm you with requiring too much at once, I shall pursue the subject in subsequent letters, if, amid your other employments, you deem what I have already proposed, not impracticable.

But left you should think that I have lost fight of the plan of which I spoke, I must remind you that the Belles Lettres constitute the first part of it. It will be followed by logic, ethics, metaphysics, physics, mathematics, history, philosophy, and general literature.

I am, &c.

the toil

hich d is little

with

have with the of etical e the

ages thors And the section of the British and the office of the section of th

STREET, STREET, WIN PRESENT STREET

LETTER V.

the are a companied to the property

MY LORD,

THE authors whom, at this period of your studies, I next recommend to your most attentive re-perusal are, Horace, Cicero, and Demosthenes. Chuse Baxter's edition of Horace, with the improvements of Gefner. The notes are fhort; but so much the better, fince they are in a high degree ingenious, learned, and illustrative. I know you have read Horace, as well as Virgil and Homer, under your tutor; but read him again, in this your recapitulating and voluntary course. He is the poet of gentlemen.

men, and men of the world. You cannot read and taste his beauties, without improving your urbanity of manners, together with your knowledge of polite literature.

The notes, commentaries, and illustrations of this most favourite author are, beyond all reasonable limits, voluminous. They would of themselves fill a large library. But, my Lord, you have not time to read like a Burman and a Bentley; and I am not fure that you ought to lament it. The wheat which is to be found in the store-houses of such laborious fcholars, is accompanied with abundance of chaff. They had great merit, and it is uncandid to detract from it. All I contend for is, and I conjecture it is not very necessary to contend eagerly, .00000

eagerly, that your Lordship should not devote much of your time to the reading of their dull notes. If you can understand and taste your author without them, it is enough; and I have no doubt but that you may understand Horace with Gesner, assisted occasionally by the Dauphin edition; and that you will tafte him by your own discernment, and the observations you have already made on men and manners. Horace may be read rather as an amusement, than as a serious study. You may carry a little pocket edition about you, and read him at those intervals which no parfimony of time can ever preclude. Many a quarter of an hour passes tediously and unprofitably, which might be pleafantly and usefully employed in studying those elegant pieces ild

he

ou

or

I

n-

1;

ır

!-

n d

e

.

pieces which charmed a Mæcenas and an Augustus. There are editions of Horace that will take up less room in your pocket, than your morocco pocket-book and almanack.

But give me leave to lead you to a higher order. I feel a sentiment of reverence at the name of Cicero, and I wish to inspire you with the fame. My Lord, he is a model, almost perfect, for an English nobleman. Before you enter upon his works, read his Life by Middleton; and dwell with particular attention on the last fection of it, which delineates his character. Middleton himfelf is an excellent writer; formed on the style of him whose life he has exhibited. Detraction has indeed robbed Middleton of some of his honours,

honours, by denying the originality of his choice of citations; but whether this is well or ill founded, it very little affects the merit of his style as a classical composer.

I almost fear to recommend to your Lordship, the perusal of all that remains of Cicero, left you should be difmayed at the nine quartos of Olivet. But yet I will venture to advise it, because I am convinced that it will be in the highest degree ornamental to your mind. It is true that fome parts of Cicero, as well as of all other authors, are more worthy of your attention than others. His Book of Offices, and his Treatifes on Old Age, on Friendship; his Dialogue on the Orator, his Brutus, his Orator, and his Letters, deferve to be: made

made the companions of a student's life. They certainly contain the best fentiments of the human heart, in the best expressions of style and language.

t

e

t

f

t

t f

7

S

I shall reserve the subject of his Orations, and my recommendation of Demosthenes, to a future letter.

· 在11年 (2015年) [10年] [10年] [10年] [10年]

an popular of the party of

一点 自由的复数形式的复数形式的

Francis .

I am, &c.

LETTER VI.

MY LORD,

I AM aware that those who have assumed the office of recommending books to students, have erred greatly by exceeding all reasonable limits in the number which they have recommended. I am assaid you will begin to suspect that I shall fall into a similar mistake.

But, my Lord, I desire you to remember, through the whole of our correspondence, that I prescribe no rule of study, which may not be corrected and altered by those emergent circumcircumstances which it is not possible to foresee.

From the great number of books which I must of necessity mention with praise, you will read only such as your time, well managed, will enable you; you will select such parts of them as your own judgment shall point out as most useful and conducive to your purpose; or such as shall please your taste, and accord with your inclination.

re

1-

d

le

re

ill

to

ur

10

r-

nt nWhen your inclination leans strongly to any author, read on, regardless of a plan; for whatever you read with appetite, will turn, like food, to solid nourishment. Besides, the pleasure of sollowing inclination, in mat-

. ters

32

ters not of the first moment, is a reafon sufficient for complying with it.

Though the necessary modes of grammatical expression may lead me to fpeak in the imperative mood, yet I shall never assume the right of dictation. Your age and your parts justify you in thinking for yourfelf. I fubmit to you my ideas on the fubject of your studies, at your own request, and with a defire to promote the purposes of an ingenuous and virtuous mind like yours; but it will give me pleasure to find you improving and altering them, according to the fuggestions of your own good fense, guided by emergencies and the opinions of others with whom you may converse.

Your

Your situation in life requires action as well as contemplation. I do not wish to render you a walking library, a verbal critic, or a mere grammarian. But, in general, there is little danger of excess on the fide of application to study. So many and powerful are the temptations to frivolity, that the danger is, left it should engross the mind, and preclude all attention to books, and all learning, ufeful and ornamental. I know your love of letters is ardent; but, at first entering into the world of fashion, there is reason to fear, that your earlier propensities may be superfeded by others less laudable.

You will allow me therefore to prescribe such conduct and such studies, as I think best, and most conducted by ducive

ea-

of me

taify ab-

ect re-

ote ir-

vill

to

ood and

70u

our

ducive to your honour and happiness. If I recommend too much of any thing, attribute it to my anxiety for your welfare; but not to my ignorance of the difficulty you will be under, of doing or reading all that I may mention as worthy your attention and endeavour.

At the same time that I am ready to make all due allowance, and grant many indulgences; I cannot refrain from reminding you, that every man, especially every young and healthy man, like yourself, is able to read much more, than in the hour of timidity and indolence he is apt to imagine. To the persevering spirit of manly virtue and youthful ambition, there is scarcely any height which is too arduous for attainment.

s.

y

70

)-

e

ıt

-

d

t

Be of good courage; and remember that by aiming at great things, you will certainly obtain much, though not all at which you aspire. How much wifer and nobler, than to shrink from the pursuit entirely, through a despair of reaching the highest pinnacle!

source of the party will be been again

-ton consider the safe part office of

he course the forest payment and the second second

of boxaletor vidois aciden biological

I am, &c.

sure all moderness are the eviewer

LETTER VII.

MY LORD,

Referved the subject of Cicero's Orations for a particular Letter; because I consider all that is connected with oratory as particularly important to you, who intend not to pass your life in an ignominious ease, but in the pursuit of real honour, and the service of your country. You will soon be a member of the senate; and your friends will naturally expect to see the fruits of your study and genius richly displayed in parliamentary eloquence.

The world cannot afford you a better model than Cicero. But to receive all the benefit from his orations

tions which they are able to afford, you must read them, not merely as a critic and grammarian, but with a particular view to improvement in oratory. You must enter into their spirit, be present at the scenes which occasioned them, analyse their method, and weigh their arguments in the scales of reason.

o's

r;

n-

·ly

ot ni-

eal

n-

of

a-

ur

in

a

to

a-

ns

Begin with the oration for Milo. It is generally allowed to be one of the best; and as you may not have time to read all, it is advisable, in the first instance, to secure an acquaintance with the most approved. You may indeed read the whole of the selection made for the use of the Dauphin, previously to any of the others; for to reject that, or any other common books, merely because p 3

they are common, is a proof of affectation and foolish conceit, rather than of good fense. I confess that the edition for the use of the Dauphin, is not in much efteem among the learned, and that it is calculated chiefly for learners; but it is an ufeful felection, and may very properly be read by you, as an introduction to the other orations. You will fometimes find a difficult passage, which the notes in this edition will ufually illustrate. If they should not, pass it over, and read on without interruption. The difficulty will probably vanish at a second reading; or it may be removed by the affiftance of an intelligent friend. At all events, let it not impede your progress, or cool the glow of animation which you may have caught, and which will varia

I

will conduce more to your improvement in eloquence, than the notes of all the commentators.

Though I wish you to make the works of Cicero your particular study, vet I cannot advise you to trouble vourself with more notes than those which are indispensably necessary to illustrate allusions to historical facts, to ancient laws, and to local practices and customs. The Clavis Ciceroniana of Ernestus, which you may procure in a separate octavo volume, will answer your purpose entirely. Let it always be at hand while you read Cicero. It is printed in the last volume of the Oxford edition; but it is cumbrous in a quarto fize, and the labour of investigating words in an index, is fufficiently irksome, with-

D 4

e

r

h

h

11

out the additional incumbrance of an unwieldy volume. You will remember at the same time, that I do not interdict your reading of any notes, if you should have time, and fhould take a pleafure in the learning and ingenuity which they often difplay. All I mean is, to express my opinion of the impropriety of diverting the attention which is due to an author, and which fuch authors as Cicero will amply reward, from the valuable text to the annotations, which are often of dubious authority, and expressed in dubious Latin. It has been justly observed, that many a celebrated antient author, furrounded by a vast accumulation of comments, is fcarcely feen, and refembles a little boat in the wide ocean, or a jewel loft in a dunghill. I wish, my Lord.

an

e-

da

ny nd

ng if-

ny

rt-

an as

he

ıs,

y,

a

S,

le el

y.

1,

Lord, to bring forward the author himself to your notice, to impress his words strongly on your mind, to tinge you with the colour of his ftyle, and to work his fentiments into your bosom. Shall Grævius and Burmannus overwhelm Cicero in the mind of the reader, even while they are undertaking to illuftrate him? Read the text, and truft, while you read, to your own understanding. Grapple with your author by the exertions of your native vigour. Dare to enter the temple at once, without lingering in the porch. Life is too short, to spend any time in fuperfluous preparation.

reserve a movement of the comment of the comment

effection to make a company that is

I am, &c.

LETTER VIII.

depresent and compressive

MY LORD,

Of the great number of Orations which Cicero delivered, fifty-nine are extant at this day; a number sufficient to surnish ample employment for the most diligent student of modern eloquence.

But I repeat my advice, that you should first read the best of them, and leave those which are not above mediocrity, or which at least are less celebrated than others, to the contingency of a future occasion. I have already recommended mended the Oration for Milo. You will read all that are contained in the Dauphin selection. But you will not be satisfied without reading that for Aulus Cluentius. In other orations, Cicero is said to have out-done others; in this, himself. The seven Harangues on the samous business of Verres, and the source against Anthony, will of course excite, as they will richly reward, your attention.

ns

y-

n-

n-

nt

at

of

e

h

n

e

-

d

When you shall have read allthese, with the assistance of Ernestus's indexes, I think you may be congratulated on your acquaintance with one of the greatest speakers and best men whom antiquity has produced. You will want no farther directions for the study of Cicero. You will have contracted

8

an esteem for the man, notwithstanding his modern detractors, and a taste for his works, however neglected. You will, without my instigation, read the rest of his harangues at your leisure and from choice. Your improvement will infallibly be great and secure. Quintilian, a most judicious writer, has asserted, as you may remember, that he who is delighted with Cicero, may depend upon it, that he has made no small proficiency in the study of eloquence.

I know it has been the fashion to detract both from the moral and the literary character of Cicero: and indeed neither his life nor his writings are without the characteristics of humanity. He was sometimes too timid in his conduct, 1-

a

t-

n,

ur

1-

at

as

10

e-10 0-

e-

eed

re

ni-

ais

conduct, and too diffuse in his style. But, my Lord, his excellencies predominate in a more than common proportion; and his detractors have had chiefly in view, the attainment of distinction for themselves, by singularity of opinion, and the gratification of their pride, by pretensions to superior sagacity.

and the second of the second with

"Triggia interphies of the specialists

- Aminod they dold or time values link

All the second s

I am, &c.

column sin al difficiency described and very series

LETTER IX.

case union a letter allege de la visco de

MY LORD,

As oratory is very properly the object of your present studies, I must conduct you from Cicero to Demosthenes. You have Greek enough to read him, with very little assistance either from lexicons or translations. Condescend to resume, during your earlier studies, the edition which you used under your tutor. I think it was Mounteney's; in which, though there are but sew orations, there are enough to give an appetite for more, and to lead you to the edition of Taylor.

Every

1

1

·C

n

fi

Every common-place critic talks of the vehemence of Demosthenes: but vehemence alone is a flight recommendation of oratory. Vehemence is the quality which marks the rhetoric of a fcold. You may hear it in great perfection in the streets and the market-places. The peculiar excellence of Demosthenes is a folidity of reasoning, expressed with a force of style; and both united, command affent and conviction. He fights with a weapon at once fharp, polished, and massy. It cuts like a two-edged fword, and falls with the force of a battle-axe. I will not however enter into a general encomium of an author whom all commend, and who is now feated in fuch eminent rank, that praise can no longer

C

T

0

k

le

or

e,

nc

I

h,

ns,

ite

di-

ery

longer aggrandize, nor dispraise depreciate, his character.

But his beauties are not of that fort which display themselves on a curfory perufal. His folid ore must be dug for with persevering labour. I do not mean that his fubject-matter is difficult of comprehenfion, for it was addressed to the lowest of the people; but the excellence of his diction cannot be understood by a modern, who is unacquainted with the curious art of the ancients, in the formation of their style. The nicety with which they examined the structure of sentences, exceeds all that the moderns ever attempted in studying the beauties of composition. Perhaps the inharmonious

1

f

nious languages of the moderns cannot eafily admit of it.

at

n

re

1--

)-

1-

ft

ce

od ed

n-

eir

ey

es, rer

of

0-

ous

I do not desire you at present to enter into the minute enquiries of a critical anatomist. But you will not taste the style of Demosthenes, till you shall have formed an idea of the ancient rhythmus, and tuned your ear to the finished periods of an Athenian orator.

washing a wood of the second tracking the

I know not how this can be better effected, than by habituating yourself to pronounce aloud, whole paragraphs from the orations of Demosthenes, with all the fire and animation which you will feel from warmly entering into the cause. Pronounce them repeatedly in your study, till you perceive the full force

force and harmony of every period. Imitate the musician who practises a new piece of music till he discovers its excellence; not desponding because at first it presents nothing but discord, but persevering till he catches the very spirit and idea of the composer.

f

a

n

te

fa

ff

b

1

n

g

m

V

g

fu

in

When you have discovered the proper pauses or casura, mark them with your pencil. Then observe how one part of a period corresponds with the other in beautiful proportion. You will thus not only seel the pleasure of his sine style, but see the cause of it, and become at once a judge and an artist. You will find that every word has its place, like the stones in a beautiful piece of architecture; from which, if it should be removed,

removed, the symmetry will be deranged, and the graceful result of the whole diminished or destroyed. Observe the same method in reading all authors who excel in style.

and water the the state of the

0

n

e

s

C

C

d

e

C

Read aloud, observing the rhythmus, and the close of every fentence. Let the groves of your father's park refound with Roman and Athenian eloquence; nor be afraid of difturbing the Dryads. The young men who make a figure nowhere but in the chace, at the gaming-table, and over the bottle, may call you mad, if they should overhear you; but time will discover that you were hunting nobler game than they know how to purfue. What figure will they make in the house of lords, when every removed E 2 peer

peer shall be hanging on your lips, and admiring in you, the found philosopher, the intelligent statesman, and the nervous orator?

I have before hinted, that you must be well armed against the assaults of ridicule, if you aspire at uncommon excellence. The knowing young men have no weapon to assail you but ridicule.

andrew Set ha the characters the

Aleman with rever than the bear to

blood (40) I Then don lint we

their room but how will offer.

the Bon the Lines Lowers and

view deductional lateral care

salam with the forth half

within painted one

1550

and a second I am, &c.

a sarla

n

ti

n

C

cl

G

as

Y

ti

ne

with the one of a rofe.

To grade be the Larrot Erland when the

net all our real to make a property

LETTER X.

more as the control of the control of

bearing the wilder bounded to

MY LORD,

9,

i-

n,

u

ne at

)-

to

AFTER you shall have repeatedly read, marking the pauses, examining the rhythmus, and pronouncing aloud, at least a hundred times over, the sew orations of Demosthenes which Mounteney has edited; I would put into your hands, as a convenient book, the edition of Lucchesini, published in London by Allen. Go through it, in the same manner as you went through Mounteney's. You will indeed find the same orations inserted in it, as in Mounteney's; but you will also sind seven

c. Can

or eight additional. Read them all. Pronounce them all with the strictest attention to time, and to those marks of your pencil, which I recommended before, and which I compare to bars, or to rests, in your music-books.

ł

a

1

I

r

H

t

b

t

n

C

T

1

Your ear will now be formed, and you will chuse to proceed, for the pleasure of the progress, to the oration for Ctesiphon, published with the speech of Æschines against him, in the edition of Foulkes and Friend You will be delighted with that celebrated contest. The oration of Æschines is admirable. How much more so, that of Demosthenes, which deseated it entirely, I hope your cultivated taste will now immediately perceive. Pay particular attention

all. test

rks om-

pare

fic-

and

the

ora-

with

im. end.

that

of

ruch

nes ope

me-

at-

tion

tention to the oration against Midias; for it is univerfally acknowledged to be a master-piece.

On this topic I need not urge you any farther. You will eagerly purchase Taylor's Demosthenes, which, though left imperfect, is well worthy of your possession; and I think you will not rest satisfied without the edition of Wolfius, in three volumes in folio. Be not alarmed; I do not mean that you should read all the Orations; but I think you will chuse to have them all in your collection, that you may refer to them as occasion or inclination may require.

In your letter, which I have just received, you mention Leland's translation of Demosthenes, and slightly Continue

E 4

hint,

hint, that you have read a few orations in it, without being impressed with that exalted idea of the original, which I have endeavoured to inspire.

To detract from established same is invidious. Dr. Leland was a valuable man, and a good writer; but his translation of Demosthenes appears to be a seeble performance. I do not say that the meaning is not saithfully preserved; but I am of opinion, that the force and animation of the original style are not attained. Take care not to form your idea of authors from translations only. As to Leland, you may use his work by way of comment, where dissiculties arise; or you may usefully run over

aed

i-

to

le

1-

it

I

t

an oration in English, previously to reading it in Greek, in order to obtain, at an easy rate, introductory knowledge of the fubject and the method. But I must apprise you that there is danger, when once you begin to use a translation, of never defifting from its use. It is a powerful allurement to the indulgence of indolence; and how many apparent students are deceived by that fyren; and liftening to her voice, lose all their habits of industry, and with them all hope and chance of great improvement and intellectual pleafure!

I am, &c.

LETTER XI.

MY LORD,

Your chief object in reading Demosthenes, is not merely a better acquaintance with the Greek language, but improvement in eloquence; by catching his fire, and imitating the force of his style and the strength of his reasoning, in your own future orations. Your principal attention is therefore to be paid to him as a fine writer, and a model of eloquence. But it is absolutely necessary to understand him sully as you proceed; and for this purpose, you must often have recourse to colla-

collateral and auxiliary information. Though clear and perspicuous in his style, yet in historical allusions, and legal practices, or customs, he cannot be completely understood without a commentator, or a persect knowledge of the history of Athens during the short period of his political activity.

The perusal of the argument prefixed to every oration, will usually throw sufficient light upon it, to enable you to proceed with pleasure. But you will sometimes find it necessary to examine the Latin notes subjoined to Mounteney's, and those also in the second volume of Allen's edition. But never turn to them, unless when you cannot proceed without them. Many of Taylor's notes respect the Associated control of antison of the association

LETTER XI.

MY LORD,

Your chief object in reading Demosthenes, is not merely a better acquaintance with the Greek language, but improvement in eloquence; by catching his fire, and imitating the force of his style and the strength of his reasoning, in your own future orations. Your principal attention is therefore to be paid to him as a fine writer, and a model of eloquence. But it is absolutely necessary to understand him sully as you proceed; and for this purpose, you must often have recourse to colla-

collateral and auxiliary information. Though clear and perspicuous in his style, yet in historical allusions, and legal practices, or customs, he cannot be completely understood without a commentator, or a persect knowledge of the history of Athens during the short period of his political activity.

The perusal of the argument prefixed to every oration, will usually throw sufficient light upon it, to enable you to proceed with pleasure. But you will sometimes find it necessary to examine the Latin notes subjoined to Mounteney's, and those also in the second volume of Allen's edition. But never turn to them, unless when you cannot proceed without them. Many of Taylor's notes respect the the errors of copyists, with which, at present, you have no occasion to trouble yourself, since your object is not verbal criticism; but style, method, and argumentation. While you are glowing with the fire of Demosthenes, I should lament to see you benumbed, on a sudden, with a long account of various readings in a dozen manuscripts or printed copies. The other notes of that learned editor are well worth your attentive perusal.

You will read the Grecian history of the period at which your author flourished with peculiar attention. Add to it, the Life of Philip. And, if you have leifure, you may also have

have recourse to Tourreil's celebrated French translation.

The valuable and curious account of Demosthenes, prefixed to the edition of Wolfius as a preface, will give you a complete idea of the character of Demosthenes, as it was conceived by the best judges of antiquity. And I refer you to it as to the fountain-head of intelligence concerning Demosthenes, whence the moderns have chiefly derived those streams which they have abundantly diffused. There is, you will observe, a great deal to be read; but indeed it is worth the labour; for it contains much elegant and very interesting erudition. Transport In

I am, &cc.

sweet and the court of the set out to

LETTER XII.

and the second of the second and second

MY LORD,

already faid, is the study of rhetoric; but not by dry rules and technical terms. You study, a voluntary scholar, under such tutors as Demosthenes and Cicero. They have set you patterns; and you are to sollow them not servilely, but with a generous emulation to reach their excellence in your own language, and to naturalize their beauty in your own country. Practice then, will promote your purpose far better than

than theory. Theory enough you will derive from an affiduous study of those orators, from whom the rhetoricians formed their rules; often giving the hard name of a figure, and the pompous appearance of art, to modes of thinking, and to forms of utterance, which were plainly the result of common sense, the sentiments and the language of nature.

The practice, or exercise, which I recommend, must consist of daily composition, and frequent recitation.

Chuse any of the common topics of political or judicial debate, which may be agitated in England at the time you are exercising; and compose a speech with as much accuracy and resemblance

blance to your model, Cicero or Demosthenes, as you are able. Compose not indolently, but with the utmost exertion of your genius. Endeavour to feel and think, just as if you were speaking at the bar, or in parliament, while all around you is wrapt in filence. I know there is fome difficulty in working up your mind to fuch a pitch in the folitude of your library. But the power of a warm and lively imagination can overcome the difficulty. When you shall have written your harangue, fpeak it with all the vehemence, pathos, or elegant modulation, which the nature of the fubject will admit. Write every day, and recite at least two or three times in the week, with the most earnest endeavours to excel.

My

2

f

0

a

P

10

ii

to

fe

My Lord, I do really believe, that a student may pore over the best treatises of rhetoric for seven years, and at last come forth as silent as a statue; while you, in this mode, that of imitating the best models, will be able in a little time, to speak well on every topic which may come properly before you.

But when I advise your Lordship to cultivate oratory by practice rather than by rule, I do not mean to infinuate, that you must sit down in total ignorance of what the rhetoricians have been teaching mankind with so much parade. I earnestly recommend to you the reading of select parts of Quintilian. The whole

blance to your model, Cicero or Demosthenes, as you are able. Compose not indolently, but with the utmost exertion of your genius. Endeavour to feel and think, just as if you were speaking at the bar, or in parliament, while all around you is wrapt in filence. I know there is fome difficulty in working up your mind to fuch a pitch in the folitude of your library. But the power of a warm and lively imagination can overcome the difficulty. When you shall have written your harangue, fpeak it with all the vehemence, pathos, or elegant modulation, which the nature of the fubject will admit. Write every day, and recite at least two or three times in the week, with the most earnest endeavours to excel.

My

and

ftat

of

abl

eve

per

10

the

inf

tot

ric

wi

rec

fel

r

My Lord, I do really believe, that a student may pore over the best treatises of rhetoric for seven years, and at last come forth as silent as a statue; while you, in this mode, that of imitating the best models, will be able in a little time, to speak well on every topic which may come properly before you.

But when I advise your Lordship to cultivate oratory by practice rather than by rule, I do not mean to infinuate, that you must sit down in total ignorance of what the rhetoricians have been teaching mankind with so much parade. I earnestly recommend to you the reading of select parts of Quintilian. The

whole of Rollin's edition will not, I think, be more than you may read with pleasure. Of this favourite author I shall say more in my next letter.

Land Marine Committee Comm

under de la proposition de la company de la

Bush Barret Don Day of the Color of

2000 F

I am, &c.

da to

fir in ce

m

po fu W

ar

fu

. Will will be to the training of the second

LETTER XIII.

MY LORD,

t, d

Kt

So numerous have been the writers on the art of speaking, that, I dare say, a thousand books of rhetoric, of various kinds, and in various languages, might be recommended to your notice. If you can find time, you will receive much improvement from Schellerus's Pracepta Styli benè Latini. But I have pointed out a shorter way; and am sure you will think it a pleasanter. Whether it will be equally or more successful, depends upon your own ardour and perseverance.

But

But I recommended Quintilian; he is indeed a most excellent writer, and worthy of your study, for his goodness of heart, and his general good sense, independently of his instruction as a master of rhetoric.

V

fi

W

ju

b

fi

W

I

tr

of

Io.

As a master of rhetoric, he is the best qualified of any I know, to introduce you to a knowledge of the excellencies of Cicero and Demosthenes.

Always fearful of requiring too much, I do not recommend the whole of Quintilian's work, as it appears in the elaborate edition of Capperonnerius. That excellent didactic author, Rollin, has published a most agreeable, abridgment. Procure a small Paris edition, to carry in your pocket.

n;

er,

is

ral

n-

he

to

of

e-

oo he

p-

ptic

oft

2

et.

pocket. Contract an intimacy with Quintillian, and I will engage that you will love him as a friend, while you respect him as an instructor. From a frequent conversation with him, you will improve in good sense and sound reasoning, in taste, and in the art of just criticism.

He is sometimes a little difficult; but Rollin generally removes the difficulty, by short well-chosen notes, which afford much light, without consuming much time.

If I should tell you how greatly I admire Quintilian, you would attribute my praises to the prejudice of an unreasonable partiality. I have long made him my companion; and

F 3 I know

I know no author in didatties that equals the merit of Quintilian. If you anxiously defire improvement, read Quintilian repeatedly. I am sure I cannot give you better advice for the conduct of your studies in eloquence, after having endeavoured to secure your strict attention to the great models, Cicero and Demosthenes. However paradoxical it may seem, I wish you to contemplate the great works of genius, before you study the minute rules of art; and to seel as nature dictates, before your ardour is cooled by technical theory.

You may wonder, perhaps, that I do not recommend the rhetoric of Aristotle. I leave it to your future studies, and to your own option. Aristotle wrote in a manner so dry and

hat

vou

read

e I

for

elo-

the

of-

nay the

rou to

ar-

t I

of

re

on.

lry nd and jejune, as difgusts and deters a young reader. I am far from meaning to detract from him; for I consider him as one who understood human nature better than most of the sons of Adam; and who derives the instructions he gives, from the study of man, and the anatomy of the heart. But he requires a reader of mature judgment, and that degree of improvement already obtained, which it is the business of a didactic author to produce.

The rhetorical books of Cicero are also, like those of Aristotle, better adapted to the manly than the juvenile age; because they are in subtle dialogues; where erroneous opinions are maintained by some of the interlocutors with such ingenuity,

F 4

as

as may deceive and mislead a young student, whose judgment is not confirmed by experience and reflection. They are however polite conferences; and well worthy of your perusal, for the elegance of their language, the urbanity of their manners, and the generofity of their fentiments. But the rhetorical instruction in them is too widely diffused, to be easily reduced to a clear and fystematic form. It is justly observed by Rollin, that Quintilian unites the beauties of Cicero and Aristotle, without their abstruseness. He adorns the fubtlety of the flag yrite, by introducing the flowers of Ciceronian eloquence; and while he entertains the young student with the charms of his style, he exercises the abilities of the profoundest scholar, by the folidity of his fense.

Quintilian

Quintilian and Cicero mutually reflect lights on each other.

19

ot

e-

te of

of

ir

ir

1-

f-

ar ly in i-le e,

iie ie

n

Let Cicero, therefore, be your master, in style; and Quintilian, in the rules of rhetoric. Aristotle may remain on your shelves, till your own inclination shall prompt you to take him down.

and the second of the second of the second

I am, &c.

Constitutional Section Control Described

LETTER XIV.

recited to the state of the collection

MY LORD,

In the study of rhetoric, unlike a professor of anatomy, who presents to you a skeleton, rather than a beautiful living body, I advise you to contemplate the sinished masterpieces of eloquence produced by genius, polished by art, and brought, as far as human nature will allow, to consummate perfection. The dry books of rhetoric which starve the genius by their meagre diet, I leave to students who talk of eloquence in the schools; but who will have no opportunity, as you will, of display-

ing it in the senate or at the bar. You, my Lord, will spend your valuable time of preparation better than in talking about it and about it. You will imbibe as much of theory as is necessary, and no more; and then plunge into the practice. Have courage; and I venture to predict, that you will swim without corks, while the rhetoricians from the schools shall scarcely be able to keep their heads above water.

2

-

a

u

y t,

0

y

e

e

n

0

g

But if there is any author on the art of rhetoric less dreary than the scholastic rhetoricians, and you chuse to read him, by all means pursue your inclination. If there is any rhetorician with the genius of an orator, I exhort you to study him; and what think you

da da manai al adacibes avesas.

of Longinus? Panegyric has been lavish in his praise. But to speak the truth, I think you will learn more from his example than his precepts. He teaches little by rule; but his style is fine, his fentiments noble. Plotinus calls Longinus a philologer; not a philosopher. Longinus certainly bears no resemblance to Aristotle, and indeed very little to Quintilian. Read Longinus, as I have advised you to read Demosthenes, ALOUD; for he is in truth an orator, in the shape of a critic. Catch his spirit; and it will ennoble your eloquence, it will ennoble your heart, more than the blood of the Tudors. His Treatife on the Sublime, or rather on pre-eminent excellence, for fo I might entitle it, is but short; " off national aveil of most and n

e

e

s.

.

e

,

r

r

and if you have a good appetite, you may devour and digest the whole in a fortnight.

Mr. Toup's edition of Longinus, fo far as concerns the state of the text, is far superior to that of Bishop Pearce. It was subsequent to it; and Mr. Toup, I believe, was a far better Greek scholar than the good bishop, whose merit, however, ought not to be lightly estéemed. The bishop's notes are well worth your attention; but read the text in Toup's edition. Remember my old and repeated advice. Let the text of your authors occupy the first and greatest share of your attention. Many scholars actually take more delight in the notes than the text; and feem to have forgotten their author,

author, while they are immersed in the commentary. Pray beware of these Lethæan waters. The notes in Tollius's edition are too numerous, and frequently little to the purpose. Toup's and Rhunkenius's notes chiefly concern the correctness of the text, and the collation of manuscripts; and therefore, though very valuable, are not adapted to the nature of your Lordship's liberal studies, which are to terminate in life and action, and not to be confined to the shade of a cloister. You will be thankful to the verbal critics for giving you a corrected text; but you will not trouble yourfelf about the means by which they were enabled to correct it. That was their affair, and they have discharged the duty faithfully. They have

1

b

W

i

n

P

n

have fully evinced their learning, ingenuity, and industry. The world knows their excellence; and you, my Lord, will, for the present, give them credit for it, without troubling yourself to examine the testimonies. Your business is with the master, and not with his servile retinue.

S

es

S

of h

e

1

n

e

r.

21

le

h

t.

re

Y

22

The English translation of Longinus by Dean Smith, has been in great repute. It is certainly the best translation of him in English; but I do not think your Lordship will be able to form from it a just idea of the animated style of Longinus. Besides, as the Dean was under the necessity of following Pearce's text, which is not very correct, he has in some places misrepresented Longinus, which he would

would not have done, had Mr. Toup's edition been published when he wrote.

I mention the imperfections of translations, chiefly to induce your Lordship to have recourse to the originals; and not to acquiesce, through mere indolence, in a faint copy. And I do it the more folicitously, because many sensible men, who have forgotten their school attainments, contend, that to read the original languages is now an unnecessary trouble, and mere pedantry; fince all that is valuable in them may be read more compendiously in excellent translations in our own language. I must not close my letter without defiring you to read, as a preparation for Longinus, the learned differtaToup to his edition. I regret that an edition from fo accurate a critic, and from an university press, should not be free from gross typographical errata. You will be aware of them, and correct as you read.

n

of

11

h

d

s,

y ce iy in 1-er

d

a-

I am, &c.

G

LETTER XV.

1

0

C

e

E

t

C

y

to

V

W

fc

reby

ft:

10

MY LORD,

more of you than your time will admit, I do not mention Demetrius Phalereus, and Dionysius of Halicarnassus, two other justly celebrated rhetoricians, as absolutely necessary to be read by you: but I recommend them as a very desirable part of your rhetorical studies, when opportunity shall enable you, and your inclination lead you, to study them with the attention they deserve.

The book of Dionysius the Halicarnassian, on the structure of words,

is a most curious, ingenious, and infiructive performance. Well underfood and digested, it will enable your Lordship to judge of style on folid principles, not merely by instinctive or improved taste, but with a critical knowledge of the cause of that excellence which you feel and admire. But as fuch treatifes are rather apt to difguft young students, I willingly confent to your postponing them, till your own curiofity shall prompt you to examine their recondite doctrines. When you shall have read them, you will be a master, and no longer a fcholar.

I am still of opinion, and I will repeat, that you will improve more by familiarizing your ear and understanding to the pure and finished orations of Cicero and Demosthenes,

G 2

than

ire ime

me-

of eletely

but lesilies,

you, audy

ve.

ords,

than by the best didactic teachers, ancient and modern. I have already recommended these authors with earnestness, and they may continue to be the study of your life, as well as of your earlier age.

C

f

al

Ci

p

0

re

er

po

m

a fp

va yo

in

me

m

But I should be guilty of a great omission, if I did not also recommend the study of those speeches, which the ancient bistorians have abundantly inserted in the course of their sine recitals.

There is an old collection of speeches, in solio, both from the Greek and Roman historians, which I wish you to procure. Read the most celebrated of them; never omitting the argument prefixed, without which you will often be involved in darkness, and lay aside the book in that disgust

e

of

at

d

le

1-

-

of

ne

I

ft

ıg

ch

<-

at N

difgust which arises from obscurity. The Latin part of this useful publication has been printed for the use of schools, in a small pocket volume, and, as a student of oratory, you cannot do better than make it a companion. If you were to learn a few of the short speeches by memory, and repeat them with emphasis as an exercife, you would inevitably catch a portion of the Athenian and the Roman fire. You will observe in them a wonderful variety of style, correfponding with the characters of the various speakers and writers; and you will discover beauties not at all inferior to those of Cicero and Demosthenes.

You will immediately see that most of the speeches are the compositions

positions of the bistorians, and not of the personages to whom they are attributed. You will therefore justly expect to find in them all the excellencies of the finest writers, of Livy, of Sallust, of Tacitus. In the speeches you will see their general excellencies in singular persection; for the historians certainly exerted the whole force of their genius in exhibiting the eloquence of their principal characters. The speeches are, in fact, in the best style of Herodotus, Thucydides, Xenophon, Livy, Sallust, and Tacitus.

I think this exercise will be entertaining, and that you will pursue it from choice, after you have once begun it. Let me add, that if you were first to commit the Latin or Greek ot

ey

re

he

of

he al

n; ed in

nin

s,

rit
it
it
it

0

to memory, and then recite, in your study, the *subject-matter* in *English*, in the very best words which you can command, you would derive a great degree of improvement from the habitual practice.

I am, &c.

LETTER XVI.

MY LORD,

A shappiness is the ultimate scope of our studies, as well as of all our other activity, if there is any mode of prosecuting them likely to disturb happiness, it ought to be relinquished, though in itself it may be a right mode, and highly conducive to the particular end proposed. But you are sensible, that no happiness can be enjoyed without health; and it will avail you little, to become a scholar, a philosopher, and an orator, to the essential detriment of your constitution.

Therefore,

Therefore, my Lord, as your fincere friend, who wishes your happiness above every thing, and recommends fludy only fo far as it is productive of it, I think it my duty to advise a great attention to the prefervation of your health in the conduct of your studies.

Have regard to the attitude in which you read or write. Vary it asmuch as you can: fit, fland, and walk, alternately. Continue not the fame studies after a languor seizesyou. Make use of weights, such as were used in the Skinmachin. Use a fwing for your hands, fuspended from the ceiling of your book-room. Adopt every contrivance which the ingenious mechanic has devised to counteract the effects of a fedentary life.

Let your diet be simple; but at the same time plentisul. Abstemiousness has been carried to a pernicious extreme by the present age. Dr. Cheyne's books contributed to introduce it, and Dr. Cadogan's pamphlet on the gout rendered it universal among valetudinarians. Asthentic or nervous diseases have in course multiplied.

But the diseases of inanition are less easily cured than those of repletion. You will, in this, as in every thing else, observe the golden mean; following, in great measure, the distates of nature, the suggestions of unprovoked appetite, your own feelings, and your own constitution. As a student, in some degree sedentary, you require a generous, though

though a frugal diet. Be not afraid of growing too corpulent. Many young men and women have ruined their health by endeavours to emaciate their persons, for the sake of a genteel figure. It is vain to contend against nature; we may destroy her strength, but we cannot alter her course, without doing ourselves an irreparable injury.

Beware of tampering with medicine. There are books which pretend to render every man his own physician; and they have done great mischief to the weak and valetudinary. Seek the best advice under disease, and follow it. Assist it by a careful attention to diet, fresh air, and moderate exercise. The non-naturals are the best physic.

Read

Read little or nothing very late in the evening: fpend the hours before you retire to rest in cheerful converfation, and take care to retire early. You will thus be inclined to rife early, and the morning air will brace and invigorate you for the bufiness of the day. In the management of your body, approach as much as possible to nature and simplicity. Never fail, in fine weather, to use two hours exercise before dinner. Let not your exercise be very violent, or long protracted. The present age feems to have run into an extreme with respect to exercise, as well as abstemiousness. Exercise has been rendered hard labour, and abstemiousness downright starving. No wonder, that the poor frail machine is foon worn out with constant friction, 10

tion, and with scarcely any oil to supply its waste, and facilitate its motion.

These sew hints on the subject of your health, I thought it right to submit to you, before we proceed any farther in our correspondence; but I must add caution upon caution. In taking care of your health, be upon your guard lest you become fanciful; and suspect yourself to be ill when you are in perfect health. Fanciful maladies have the ill effect of realones, and frequently produce them. Remember the samous inscription on the tomb of an imaginary valetudinarian, "I was well, I would be "better, and here I am."

You have youth and a good conflitution. You may therefore confide fide in it, so long as you do not abuse it by excess either of indulgence or of self-denial. It has been said, that it is better to wear out, than to rust out. And indeed indolence, an uncomfortable and dishonourable state in itself, is also the fruitful parent of diseases, both real and fanciful.

Be gentle and moderate in every thing which concerns your regimen; and thus will your health and your diligence last the longer.

empo le con relata stronte tración de 200 Latro de la sela com porte de comunicación

I am, &c.

LETTER XVII.

MY LORD,

I Might now lay aside my pen; for I am clearly of opinion, that when you shall have done what I have already advised, you will be well able to direct your own studies without assistance. But you desire me to proceed, and give you my thoughts on the remainder of the plan which you proposed; and in general, on subjects allied to literature and the conduct of life. I comply with pleasure; but remember, my Lord, I do not pretend to prescribe with the authority of a tutor.

· I do

I do no more than communicate my thoughts for our mutual amusement, and you are perfectly at liberty to reject or adopt whatever I may recommend.

If I do not forget, your plan comprehended the Belles Lettres, Logic, Ethics, Metaphysics, Physics, Mathematics, History, General Philofophy, and General Literature.

In forming your Lordship as a speaker, almost every part of the Belles Lettres will be of use. There is scarcely any beauty of style or sentiment, that may not add to the embellishment, as well as to the substance, of a fine piece of oratory. But in pursuit of the Belles Lettres, after the first great authors are recommended,

commended, you must be allowed to chuse your books agreeably to your own tafte. Much control or limitation is, I believe, detrimental to genius. I will, however, as you defire it, write to you on the fubject; but not in the form of a preceptor. I dictate not to you as a master, but communicate, as a friend and companion.

I have fome curfory thoughts to fuggest, on polite learning, every part of which is highly necessary for your study; but I shall intersperse them occasionally, or reserve them, till I have written to you a few hints on Logic, Ethics, and the rest of the course which I have just now described. If I shall be found to

10

re

1-

1-

b-

y.

es,

e-

d,

make

make frequent excursions, you will remember, that I never affected, in the course of a familiar correspondence, the precise formality of a didactic system.

de por les seus seufilles sans corr.

a to the second model and a medical a

constituted visitary continued and it

I am, &c.

Medicapental tons form

general experience de la participa de la companya del companya de la companya de la companya del companya de la companya de la

LETTER XVIII.

of syntally case and II whoself

MY LORD,

We can neither write, speak, nor think justly, however plausibly, without reasoning conclusively. If there is an art then, which undertakes to improve us in the power of using our reason, let us earnestly seek its assistance. Such is the art of Logic.

You may speak fluently, rhetorically, and perhaps agreeably, without it; but not solidly. A plain-speaking and clear-headed man, may rise and resute the whole of your harangue, if it is illogical, by two or

three well-argued fentences, without a fingle trope.

Let us then, my Lord, lay in a store of Logic, as a foundation for our rhetoric. When we shall have fixed a firm foundation, we may adorn our front, as much as we please, with sestoons, Corinthian pillars, friezes, and cornices.

But is Logic able to effect what it pretends? Perhaps not quite so much; but judiciously cultivated, it can do a great deal, and it is well worth some share of your attention. Besides, you cannot be a general scholar, which I wish you to be, without some acquaintance with this celebrated art, merely as a branch of literature.

The

ti

th

y

0

th

VC

2

in

The Logic books which I advise you to procure are; those of Wallis, Sanderson, Aldrich, Watts, and Duncan. Watts's Logic, read in select parts, will perhaps answer your purpose; but I advise you to inspect the others, that you may form a just idea of the scholastic terms, and the language of logicians.

That part of the Logic books which treats of fopbisms, is particularly worthy of your study. It may enable you to detect fallacies in the speeches of your opponents, and to avoid them in your own. It may teach you to confute a long harangue with a single observation.

You will in course persect yourself in the art of making syllogisms; and H 3 I am

e

I am under no apprehension of your dwelling on logical subtilties, so as to lose much time, or cool the ardour of your genius, formed, as it is, for livelier and more active pursuits.

But, my Lord, give me leave to advise you to apply the art of Logic, where it is much wanted, and has seldom been closely followed, to common life. You will there find it of great advantage. People are for ever reasoning wrong in common conversation, and on the motives and consequences of their daily conduct. From the want of just thought and accurate reasoning on common emergencies, they hastily form wrong conclusions, and fall into soolish actions; the slaves of prejudice,

dice, ignorance, passion, and absurdity. All this might easily be avoided, by exercising plain common sense, sufficiently informed; or, in other words, by sound logic.

You will derive much happiness and dignity from accustoming yourself to fubmit your fancies, humours, caprices, and all your eager defires, to the touchstone of a syllogism. When any new question arises in common life, no less than books, which requires a found judgment, form the matter into a syllogism, and abide by the conclusion, whatever it may be, faithfully and refolutely. By using yourfelf to this method in things, you will naturally adopt it in great ones; and the refult will be, found judgment in writing, speaking, and H 4

3

0

of

r

n

25

ly

it

n

ly

to

u-

e,

and acting; decision in thought, and firmness in conduct.

A most valuable effect this, of studying in the school of Aristotle. It will give you a superiority over more than half mankind, who seldom allow themselves time to reason closely and justly, if they reason at all.

nous scoule, mile multiple work.
-an itself selections

d do to ton and the

I am, &c.

a filler against a major as mate

and the partition of the control of the

A PROPERTY HAS BOOKED TO THE DELIVER TO LE

innocentials resides, and development until come of the conventioning.

LETTER XIX.

apage alter (planent per cologial les anologiaments en rou ad alter to

ni oni insimiana

MY LORD,

In the plan of academical education established in some of the universities, Metaphysics succeed the study of Logic.

But I really cannot recommend them to your particular notice. If your genius leads you to them, you will follow its bias, and probably succeed in the pursuit. But they are, to the generality of men, a dull, if not a useless study. It is difficult to point out their utility to men designed for active life. They are indeed an innocent innocent amusement, and serve to fill up the time of the contemplative.

But as your view is to be a general scholar, not merely for the praise of scholarship, or the pleasure of contemplation, but in order to be an accomplished speaker, you will make yourself acquainted with some little treatise of Metaphysics, which may give you a general idea of them, and enable you to ascertain their use and value.

I enclose you a little volume, containing a treatise on them by Francis Hutcheson, the Scotch professor: and if you can read it without falling asseep over it, you may acquire from it no inconsiderable share of elementary knowledge in the recondite science

feience of Metaphysics: a science no further to be pursued by you, than as it is a branch of general erudition.

Read also Locke's Essay on the Human Understanding, and you will perhaps have proceeded as far in these abstructer researches as your time will allow, and indeed as far as your present occasions will require. Should you hereafter become a professed philosopher, you will penetrate more deeply, and extend your views more widely, in the dreary region of Metaphysics, where, to the eye of genius and imagination, no blossom blows, no verdure softens the horror of the scene.

atlana or and in applicate control when

oonaly,

- special to a real I am, &c.

LETTER XX.

MY LORD,

The time you save by shortening the period of your application to Metaphysics, may be usefully devoted to the more valuable parts of Logic. Mistake me not so much as to suppose that I despise Logic in general. It is only the scholastic part which I wish you to neglect. Rational Logic, or common sense improved by rules, is a most valuable art; and I should be glad to observe in you a taste for it's cultivation.

Logic, you know, is divided into four parts. The first teaches to conceive

ceive clear ideas of fingle objects: the second, to form a judgment on them: the third, to argue from them conclusively: and the fourth, to arrange them in the best and most lucid order.

Nothing can contribute more than this, to accomplish the orator and the man. Logic, divested of its pedantic and unnecessary subtilities, is very justly termed an instrument; or as Aristotle termed it, an organon, to facilitate the attainment of all other sciences.

After reading Sanderson or Watts, form in your own mind a little logical system for daily use. Accustom yourself to conceive clearly, to judge or affirm on solid grounds, to reason irrestra-

irrefragably, and to methodize in the most convenient and luminous arrangement.

Carrying this organon, as philofophers call it, or instrument, about you, like your watch, or your operaglass, you will find it of perpetual fervice. It will give you an advantage in the transaction of all business, whether public or private. Few men possess it. Many have indeed read the common treatises on Logic; but they were either puzzled or difgusted, or both, with the dull subtilties of the schools, and never disentangled the good from the bad, fo as to be able to avail themselves of it after leaving the university. You will extract the kernel, and throw away the shell.

A clear

A clear head is certainly one of the most valuable blessings which a man, and especially a man of business, such as you intend to be, can posses. Nature must have done a great deal towards producing it; but the Manual of Logic which I recommend, that is, a little system compiled by yourself, and divested of every thing superstuous, will improve and affist nature wonderfully.

It is impossible but that he who has long exercised his mind in defining, dividing, distinguishing, arguing, and methodizing, should excel the majority of men with whom he converses. And there is a pleasure in these operations, which will lead him who has once tasted it, to pursue them on all occasions which require deliberation.

Indif-

Indistinctness of ideas, salsehood, blunders, inconclusive argumentation and consusion, are painful; and yet, to the missortune of human nature, they are common. Error, guilt, sorrow, and every species of solly and misery, are the consequences; and therefore your Lordship, on a due consideration of the matter, can want no exhortation to study an art, which tends to improve man in that very faculty in which he excels all the animal creation.

But, my Lord, cautions are necessary to be added to almost every piece of advice. While I urge you to reason on every thing, you must remember that I mean that you should reason in silent thought,

Albui

to I am vid Interes as

1

t

As Logic is but little attended to in the course of what is called a polite

polite education, you will have the advantage, on most occasions, of a singular solidity in your eloquence. You will often gain your point, and be admired and esteemed for great abilities in the conduct of business, when you have done no more than exercise your common sense, unwarped by fancy, prejudice, and passion.

You very justly observe, that I have often, in your hearing, expressed my contempt of scholastic Logic. I still avow it. But lest you should suppose that I condemned rational Logic with it, I have been here more disfuse in endeavouring to convince you that I entertain the highest esteem for it.

15 Logic,

Logic, well cultivated, and underflood in the fense in which I have recommended, will not fail, with your parts, learning, and other accomplishments, to render you a distinguished and convincing speaker.

all your problems are made of the

to don the faction when the track of Square summer at country the fact of the section

and the disployal part properties a first book

Sim go to a la forma as boother

I am, &c.

LETTER XXI.

MY LORD,

A Witling, who intended to throw contempt upon Logic, made an anagram of the word logica, and called it caligo. As it has been taught for centuries in the scholastic method, to raw boys just entered at the university, it might justly be called, the art of darkening and confusing the mind; but as I have advised you to make use of it, I think it capable of becoming a torch to illuminate your whole progress throughout the land of learning: but you must not dwell on it as an end. Use it, as, what

n

B

it is, merely an instrument. Use it as you would a pair of spectacles, or a spying-glass, when you cannot see so clearly without it as with it. You have good eyes, and perhaps may not often want a magnifying-glass; but it is good to keep one in your pocket.

There is little danger of too great an attention being paid to this study in the present age. The tide of sashion and prejudice runs strongly against it; and it is for this reason I have thought it necessary to urge your attention to it.

It is very true, that God has not made men merely animals, and left it to Aristotle to make them rational. Boys reason, illiterate men and wo-

1 3

men

men reason; and though they often reason wrong, yet, for the most part, they are capable of reasoning rightly, if they will but exert their natural abilities, unassisted by art and rule.

It has been faid, that a man might as well learn the art of eating, drinking, walking, feeing, fmelling, tafting, and the rest, as the art of reasoning; that the power of reafoning comes to a rational creature as naturally, as the power of muscular motion: and in exerting muscular motion, who gives himself the trouble to learn the names of the muscles to be moved, and the finews to be strained? There is great plaufibility, and some truth, in all these objections to Logic. They are indeed found objections, whenever Logic

Logic is taught as a principal object; not as a means, but as an end, or as absolutely necessary to the use of narural reason.

n

t,

al

ıt

1

of

1-

re

1-

1-

le

le

VS

1-

(e

1-

er

C

I recommend it only as an auxiliary, which, under proper management, may be highly ufeful. though I have a fovereign contempt for the Logic of the schools, and the poor pedantry, which made a merely instrumental art the ultimate scope of study, and the business of life, yet I most confidently advise you to comprife it among your preparatory studies. You will not spend that time upon the tools, which is necesfary to finish the work.

Of the five books which I mentioned, Wallis, Sanderson, Aldrich,

1 4

Watts,

Watts, and Duncan, you ask me the feveral characters. Wallis is clear, but diffuse and tedious. Sanderson is masterly in definition; and I wish you to read him with great attention. Aldrich's book is a little compendium, which may ferve occafionally to refresh your memory, whenever you are defirous of reviving your logical knowledge. Watts's, being in English, and rendered easy and popular, you may probably be induced to give it the most attentive perufal. Duncan's was used in fome colleges in Oxford; but I know not why it should be preferred to the others.

Dr. Watts was of a most devout and religious disposition, and gave every thing he touched a religious tinge. tinge. This, I hope, will be no objection, in your mind, to his very ingenious book. It ought to be a recommendation of it to every good and pious man; though it must, at the same time, be allowed, that the zealous divine has sometimes obtruded divinity, where it could not be introduced without some degree of violence. Like the zealous fanatic, he has often erected a pulpit upon unconsecrated ground.

There are many other treatifes on Logic, befide those which I have mentioned; but they are scarcely worth your attention. They attempt to diversify, where diversification is not wanted, and to facilitate, where the difficulty is easily surmountable by common fagacity.

ibania

I am, &c.

est se iller errede le inter alle mar dibbs d'alignations à d'aller marines parties de la partie de la comme

LETTER XXII.

or . One of the oath stilling armin be.

MY LORD,

I Am glad you treated with filent contempt the farcastical hints which were thrown out against your pedantry, by the merry Noblemen whom you describe. To argue with them, would have been fruitless, and not worth your while. They would have overpowered you with noise, nonsense, oaths, and laughter. They may be jolly, goodnatured companions; but they will never become great men. They must lean on the merit of their ancestors.

It is a common artifice among the ignorant and profligate, to endeayour to explode all appearances of learning, under the name of pedantry; and all professions of virtue and religion, under that of methodism, or hypocrify. I am glad you have fense enough to fee their artifice; and spirit enough not to be intimidated by their clamour. Their triumph will be but short. Indeed, it is no triumph, but in the company of filly young men like themselves, who naturally affociate together from fimilarity of tafte, for mutual defence, and to keep each other in countenance.

It must be often your lot to fall into such company. Whenever it happens,

happens, the best way is to treat them with real good-nature, yet with a civility rather distant; never attempting, at your age, to preach, as they call it, nor to obtrude your knowledge on their unwilling attention. Yet always remember to act and speak with spirit, blended with your good-nature, or else they will overbear you.

Persevere, with unshaken stedfastness, in the laudable pursuits which you have chosen; and you will soon be looked up to by those who now wish to reduce you to their own level. They are unsortunately ignorant, and have nothing but false fire and audacity to support a figure in society.

8

Avoid all unnecessary singularity; but be manly enough to dare, in spite of all the imputations of pedantry, to persist in endeavouring to render yourself singular in moral and intellectual excellence, though never so in matters of indifference.

product in belonne leaders

The persons who wished to render you ridiculous, by calling you pedant, have indeed, through the corruption of the state, some political consequence; though they have no other personal authority than their fortunes purchase, and their presumption arrogates. Take care not to make them enemies, for they are revengeful and mischievous. They will soon enough be inclined to court your acquaintance, and to seek your advice. You will be of

real consequence to them; for you will have weight of character and weight of abilities, together with rank and fortune. Make them friends by honourable means. They may become, under your guidance, (for, depend upon it, they are too insignificant to become leaders themselves,) useful auxiliaries in accomplishing the purposes of your patriotism, and of your virtuous and benevolent ambition.

I am, &c.

minerone si a

LETTER XXIII.

MY LORD,

It I do not forget, your course of studies at the university was disposed in the following order: Logic, Metaphysics, Physics. I do not indeed think it the properest order; for Mathematics should precede Physics, as a proper preparation for them; and Metaphysics might be postponed to the last, if not entirely omitted.

But as the order may be changed according to your own discretion, let us proceed to the confideration of Physics, or Natural Philosophy.

My Lord, I am clearly of opinion, that the best introduction to the science, after Arithmetic and Geometry, is a course of lectures on it, illustrated by experiments. Opportunities of attending such lectures abound; for, so pleasing and popular are the performances of the experimentalist, that ingenious men, under the self-assumed title of philosophers, travel the country, as Thespis did of old, with his cart, and bring science to our doors, so liciting admission and reward.

t

CC

Science, or Philosophy, approaching in this humiliated form, loses fomething of her apparent dignity, but nothing of her real value. The itinerant experimentalists are worthy your

your attention. They are in possession of an expensive and troublesome apparatus, which it is their interest to preserve constantly in order. They are used to the management of it; and from habit, acquire a facility in performing their operations, which more able theorists may not possess, through defect of a dexterity merely mechanical.

On entering on the study of Natural Philosophy, do not involve yourself in long and dull treatises, which may disgust by their dissiculty: but attend experimental lectures repeatedly, till you have a clear and perfect knowledge of all that a comprehensive course usually explains in the most familiar manner. If any subject strikes you with particu-

K

r

lar force, and feems remarkably congenial to your own turn of mind, purfue it farther in books. They abound; and are well known to common fame.

Should your genius be peculiarly inclined to Natural Philosophy, go to the fountain-head, after a due preparation of mathematical learning, and experimental lectures. Dare to enter upon the sublime discoveries of Sir Isaac Newton. Pemberton's View of them may be a proper introduction. I could easily give you a long catalogue of introductory and explanatory books; but it is unnecessary; they stand foremost in every shop, and you will select them for yourself, or follow the direction of your experimental lecturer.

Natural

Natural History, Botany, Chemistry, will probably excite, as they will richly gratify, your liberal curiosity. Why need I mention Busson, Linné, Bergman, and the other celebrated authors in these departments? Every professor or lecturer can tell you, if you should wish to know, the most popular and esteemed books in these sciences, which are now very generally cultivated as fashionable pursuits.

As your fortune will enable you to purchase the large, expensive books in Natural Philosophy, which are illustrated with coloured prints, I advise you to adorn your library with them sumptuously. Persons of your rank and fortune are they who k 2 should

u

d

ry

or

of

ral

Immedia

should encourage such works; and they will always afford you an elegant amusement, with little other labour than that of inspection.

The property was a series of the con-

I am, &c.

age that the a your to be committee.

LETTER XXIV.

Man eer Alfruit ficials an ince

the a Minuster, another that to a

Legan was bluster granes legan

MY LORD,

You feem to have a taste for Vertù. I scarcely know whether I may desire you to encourage it. I think you should not make it a prime object. There is something in it of a trisling nature, inconsistent with the character of a man of business; of business so important as yours, government and legislation. At the same time, I think you should indulge your inclination within moderate bounds; both because a virtuoso taste will afford you entertainment as a savourite study, and

K 3 infor-

information on many useful subjects connected with general knowledge.

Coins, medals, shells, and all the articles which furnish the cabinets of the curious, supply a philosophical mind with many hints for useful reflection. To the trisling mind which dotes on them, as an infant on its toys, their utility is circumscribed to their power of affording an inoffensive amusement. But let me add, that inoffensive amusements are of too much value, among the opulent whose time is their own, to be entirely despised.

You ask me, whather I advise you to indulge an antiquarian taste. By all means; if you feel a strong propensity to it. It will furnish you with

with much delight, and much matter for entertaining reflection. The mind must have a hobby-horse to ride for recreation.

But though I do not diffuade you from being a virtuoso and an antiquarian, yet I most earnestly recommend it to you, to confine your taste for vertù and antiquities within such bounds, as may prevent it from absorbing your attention to studies, which, whether your own honour or the advantage of others is concerned, I must consider as infinitely more important. Let others trisle. A Nobleman is born for momentous affairs.

This restraint is, I know, attended with some difficulty. For if we love tristes

trifles at all, we commonly love them immoderately. Our whimfical studies, being objects of our own choice, are apt to engross our affections like darlings. I should be forry to see you, in the midst of your coins and antiquities, forgetting your eloquence, your ftyle, your polite learning, and your enlarged philosophy. I wish you to emulate a Clarendon and a Chatham, rather than a Leland and a Hearne. Perhaps there is little danger of excess of application to any studies of this kind, in an age when horses, hounds, the bottle, and the dice, often engross the most precious hours of the most improvable age.

the englishment with a Form we have

I am, &c.

LETTER XXV.

iga Linguandurzikian komunida Linguagy volka komunidan manak

MY LORD,

Have no great opinion of Ethics, treated as a science, according to the forms of the old schoolmen. Great ingenuity is indeed shewn in them; but it is an ingenuity which tends to confound the plain and natural distinction of good and evil, written on the heart of man in the luminous characters of a sunbeam. In the hands of the casuists, Ethics become a science, not very savourable to that simplicity of mind which contributes more to honesty and to true enjoyment, than all the precepts

of the most celebrated moralists. Feel as you ought to feel, and, with the direction of common sense, you will, for the most part, act as you ought to act.

Since, however, the art of man has reduced Ethics to the form of a fystem and a science, it will be proper for you to give it some of your attention. To know something of them systematically, is a necessary part of a comprehensive education. I must mention by the way, that the glorious gospel rule, of doing to others as we wish they should do unto us, constitutes an epitome of many folios, in casuistical and systematical morality.

a

There is a pretty compendium of moral philosophy, by Francis Hutcheson, Hutcheson, whose little book on Metaphysics I have already mentioned to you. You will find in it the Elements of Ethics, Natural Jurisprudence, Œconomics, and Politics, clearly and succinctly displayed. This will be a very useful introduction, as the author justly professes it to be, to the ancient moralists, to Plato, Aristotle, Xenophon, and Cicero; and to the moderns, Grotius, Cumberland, Puffendorf, and Harrington.

These great authors you will read as your leisure and inclination may lead you. The celebrity of Puffendors's book de Officio Hominis & Civis is such, that I think you will not rest satisfied, without giving it a very attentive perusal, after reading Hutche-

Hutcheson. If you should make yourself a perfect master of Hutcheson's Compendious Institution, and of Puffendors, you will not be at a loss on the subject of systematic or scientific Ethics, and your understanding will be much enlightened by the study.

Archdeacon Paley's Book on Moral and Political Philosophy has singular merit; for it is entertaining as well as highly instructive; a circumstance rather uncommon in scientific treatises on morals. Remember, however, that I do not entirely subscribe to all his doctrines, several of which appear to be a little too casuistical; I will not say, jesuitical, for I greatly respect the author. Read it with attention; and make your own respections

flections on fome parts, which appear to be accommodated to things as they are, rather than as they hould be. The Archdeacon acknowledges himfelf greatly indebted to Search's Light of Nature; the three or four last volumes of which, certainly abound in excellent thoughts, and original illustrations; I mean those volumes, which have in the title-page, "The Light of Nature and the Gospel blended." This work is voluminous. verbose, and heavy; and, notwithstanding its great merit, difficult to be read without weariness and occafional difgust, arising from prolixity. Yet it abounds with new ideas and valuable doctrine.

If you can find time, and feel an inclination for these studies, I must

not omit to urge your reading Grotius on the Rights of War and Peace. It is certainly a master-piece of its kind; and therefore should be known by every general scholar. At the fame time, I cannot but be a little apprehensive left your style as an orator should suffer by a long study of compositions, rather jejune and destitute of grace. They are merely /keletons; whereas I wish you to study complete models, where the features glow with life, and the limbs are nerved with vigour. I do not introduce you to the bortus siccus, when you can fee the lily and rose blooming and flourishing with life and beauty, in your garden.

b

f

t

t

To learn Ethics, I should therefore rather chuse to refer you to such writers writers as Plato, Cicero, and Addifon. There you will behold the body of Truth, adorned with beauty and the complexion of health. In Puffendorf, Grotius, and other fystematic writers, you see truth indeed, but you see her lovely form diffigured by the knife of the anatomist.

After having read a volume or two of the best writers in the systematic way, in order to obtain an idea of Ethics, thus treated as a science, you will proceed to imbibe morality, as the bee sucks honey, from every book of History, Poetry, Oratory, and Divinity, which falls under your notice. You will roam from slower to slower, and return loaded to your hive.

The

The book of Nature, and the book of the World, lie open to you; books little read by the Grotius's and the Barbeyracs. There, with the affiftance of the knowledge you have already acquired, and will hereafter increase, in your study, you will comment on men and manners; always measuring the morality of actions by the Golden Canon already repeated, of doing to others as you wish they should do unto you.

STUDENCE OF COURSE OF STREET

The same of the same

I am, &c.

18 THE AMERICAN CONTRACT

Service the contract of

LETTER XXVI.

tel lie confidence et les

vident. Hence the figures, set

MY LORD,

I Must repeat my caution against the casuistry which the great writers on Ethics have involuntarily introduced. A good heart and a good understanding, assisted by a virtuous and liberal education, will seldom err in deciding on the rectitude or obliquity of actions. But he who is accustomed to suppose nice cases of conscience, and to make curious exceptions and distinctions in morality, will, whenever he is inclined, find it no difficult task to vindicate, by ingenious sophisms, any villany.

rillany. Hence the fophistry and false philosophy which disgrace the age. Systematic Ethics and Casuistry, however ingenious, are, for the most part, to be considered as curious subjects for speculation, as fine exercises for the reasoning powers, and as pleasing amusements for the contemplative. When you att, consult your conscience; consult experience, consult prudence, consult real life; and discard chimæras of persection.

My Lord, I have hitherto said little upon Religion. I reserve that subject for our suture correspondence. But I cannot leave the subject of Ethics, without giving you my idea, that in the Gospels, and the excellent sermons to which they have given rise in the English language,

you will find, as might be expected, the best code of Moral Law which the world ever knew. Philosophy, sublimed by religion, comes out, like metals refined by the fire.

And let me intreat you, not to be deterred either from hearing or reading good fermons, by the prejudices of the profligate and the infidel. In these you will find morality taught and enforced with the powers of human eloquence, and under the fanction of divine authority. Some of our divines were fine classical scholars, and most profound philosophers; so that in them you will discover the beauties of style, the finest Ethics, derived indeed, in in fome measure, from heathen philofophy, L 2

y

e

e

e,

u

losophy, but improved and enforced by religion.

Before I leave the subject of Ethics, which is indeed a very copious one, but which I abridge, for the fake of avoiding unnecessary details, let me recommend to your reading, Wollaston's Religion of Nature. It will agreeably exercise your understanding, though you should disapprove the systematical form. You may detect some mistakes in it; you may think it too mathematical in its method and argumentation, but it is full of fine truth; and the marginal notes are pregnant with most valuable instruction, derived from the great mafters of antiquity.

I am, &c.

LETTER XXVII.

MY LORD,

u

1

0

le

e

-:

rs.

Though Oeconomics are not usually taught in our modern schools, they are worthier of attention, than many things which occupy the time of the student, and instate him with the self-conceit of prosound erudition.

You must have observed how many, both Noblemen and Commoners, with ample inheritances, are reduced to a state of pecuniary distress. Much of it certainly arises from their profusion: but perhaps

L 3

more

more from their neglect of œconomy. They are unwilling to infpect the state of their sinances, from habitual indolence; and they are also too often unable to adjust their accounts, through ignorance of arithmetic. The more involved their accounts become, the more disagreeable, because the more laborious is the task of examining them. They at last give up the whole in despair, and suffer every thing relating to their sinances to be conducted by persons who are indifferent to their employer's interest, and attentive

I recommend, indeed, a personal attention to your estate; but not a mean parsimony. I recommend it, that you may have it in your power

folely to their own.

14 1

to be both just and generous; to pay your debts with punctuality, and to give and fpend liberally. Independence is one of the daughters of œconomy. Your frugality should be the fountain of your munificence. The refervoir, without this care, however large, will be often exhaufted. But I must protest, with peculiar earnestness, against the character of a miserly Nobleman. It should be confidered as a contradiction in terms.

Economics were dignified by the ancients with the appellation of Practical Philosophy. Xenophon wrote one book upon them, and Aristotle two. But they dwell too much, as might be expected, on general theories; and cannot enter modi into

L 4

into fuch particulars as are really useful in the conduct of common life. I advise you nevertheless to read the work of Xenophon, as it is not long, and is capable of affording you amusement.

Cato, Varro, Columella, and other old authors, have written upon fome branches of Œconomics; chiefly the agricultural. As a man of general learning, some knowledge of them may become you; but to gain a skill in Œconomics for real utility, I must refer you to experience, observation, common sense, and common life. I venture to say, that there are more useful ideas on the subject to be collected in the merchant's counting-house, the steward's office, and in the sarm, than

than in all the books of all the philosophers.

and this to be able to the period

But to enable you to make due use of the information you may obtain from any of these quarters, I must recommend it to you to acquire a competent skill in practical arithmetic, and in bookkeeping. Despise not the humblest parts of knowledge which can contribute to your comfort and your independence.

Much of your independence, I have already hinted, will be fecured by a due attention to your revenue. You will not be obliged to fell your vote and influence; nor to court a Minister for a lucrative employment, so long as you preserve your own finances uninvolved.

Study

Smily

Study Oeconomics, therefore, with at least as much attention as those sciences which terminate chiefly in speculation. But I must repeat the caution against excessive parsimony. The caution may not appear to be necessary to you at present; for you are conscious, and I am ready to allow with pleasure, that you are as liberal as becomes your birth and property.

But avarice has ever been one of the strongest passions of human nature; and it increases perversely, when there is the least occasion for it, in age and in affluence.

meneral lockener as a voice to the form

voteten and the I am, &c.

den imanees uninvolved.

acum na ruson nariao ality sicurodos gainesco a marinigo yas elle dia alia all'incologa en me mediang com el pris

LETTER XXVIII.

ivaediltas Suletus telegi elemet elementas apas sul esceneralis sed

MY LORD,

I Thank you for the letters which you often fend me, containing enquiries suggested by your own reading and reslection. You know I never meant to write a regular system in a familiar correspondence. Your suggestions of occasional topics agreeably breaks the chain of a too formal arrangement.

In studying Ethics, you say you could not be disgusted, as well as perplexed, by the diversity of opinion

con-

at this property

You ask me my opinion concerning the grand question, In what consists happiness? It is a subject on which I might involve you and myself in a long disquisition: but take the opinions of a modern philosopher, a little dilated.

Mr. Paley enumerates four particulars in which happiness consists:

1st, The exercise of the social affections.

2dly, The exercise of our faculties, either of body or mind, in the pursuit of some engaging end; because engagement is the great point to be pursued. 3dly, Happiness depends upon the prudent constitution of the HABITS. Set the habits in such a manner, that every change may be a change for the better.

4thly, Happiness consists in health. When we are in perfect health and spirits, we feel in ourselves a happiness, independent of any outward gratification whatever.

Let us consider these particulars in their order.

In the first place, happiness consists in the exercise of the social affections.

Your Lordship has no doubt experienced the sweet sensations attending the kind affections. There was a com-

complacency diffused itself over your bosom, whenever you acted kindly, affectionately, cordially. Cherish such fensations. Sorry am I to say, that this fountain of happiness is often choked and dried up in the circles of gaiety and pleafure to which your rank will introduce you; and the highly-polished man of fashion becomes a felfish animal, feeking only his own gratification: he deceives himself by his greediness: he loses one of the fweetest enjoyments of life: he becomes narrow-minded, morose, imperious, and consequently very unamiable to all around him, even to his dependents and expectants; they fecretly despise him, while, for their own interest, they court his favour. As you value your happiness, never. never lose fight of this first requisite to solid enjoyment, the exercise of the social affections.

The fecond particular is, the exercise of our faculties, either of body or mind, in the pursuit of some engaging end.

Stab the 1881 the contra and the same seems

But here, my Lord, great caution is necessary. There are ends very engaging, which are finally productive of mischief and misery. I hope you will avoid gaming entirely; it is certainly engaging, but its consequences tend to degrade nobility: it introduces to low company; it endangers the estate; it occupies the mind so closely, as to leave little attention for the really noble objects which

r

which ought to engage men distinguished in society by titles and by many valuable privileges. Let the charms of science engage you: let the improvement of arts engage you: let the pleasures of conversation or study engage you: let politics engage you; I do not mean the politics of a party, but the enlarged liberal politics of a philanthropist, and a citizen of the world, as well as of a Briton. Be constantly occupied in some laudable, honourable, useful pursuit, and you will feel it your happiness. When the ferious business of life is laid aside awhile, be engaged in amusements which do not degrade, while they recreate. I know you disapprove the tafte for boxing, and fome other fashionable modes of killing time,

time, which, if tolerable in the lowest plebeian, are unbecoming a peer. Surely the grand theatre of the world affords entertaining objects enough for you to contemplate, without reducing you to the necessity of herding with the meanest of the performers on it, in the meanest of their pastimes.

The third requisite to happiness, mentioned by our philosophical divine, is the prudent constitution of the habits. "Set the habits," says he, "in such a manner, that every change may be for the better."

u

n

d

le

)-

ne

ng

e,

Do not too eagerly anticipate pleafure. Do not use up, as he expresses it, the materials of happiness too

M foon:

foon: be moderate: glut not the appetite, but keep it in a state sufceptible of obvious gratification. Accustom not yourself to violent pleafures, which must, from their nature, be difficult to obtain, and short in duration. Form a habit of deriving pleasure from natural circumstances, and fuch as may occur every day in the common course of human life.

" In the fourth place, happiness confifts in health. When we are in perfect health and spirits, we feel a happiness independent of any outward circumstances whatever."

It has been faid, that an attention to health should be a part of our reli-

religion. Many of our nobility certainly purfue health by exercise; but remember, my Lord, that temperance and good hours are no less necessary than bodily agitation. Love a life of fimplicity; endeavour not, by false refinement, to render man a different animal from that which God and nature have made him. As an animal. he requires rest and refreshment at feafonable hours; and when he follows nature, he alfo, like the animals around him, commonly enjoys health and vigour. But though health is neceffary to happiness, yet furely it is degrading to man, especially in his youth, to be fatisfied with bealth alone; this is to live the life of a brute, or even of a vegetable. Use health in profitable and honourable

M 2

pursuits; a life so spent would be far more pleasurable and reputable, even if it were shorter, than an inglorious existence dragged out in liftless inaction. You were not raifed above mankind by your king and country, merely that you might eat, drink, and fleep, without being called to account for your waste of time. To live merely to take exercise for an appetite, and to indulge it, when obtained, in luxurious excess, is, for the fake of life, to lofe its very best purposes. Yet your Lordship knows some men, who plume themselves on blood, rank, and title, and yet employ all their morning in fox-hunting or phaeton-driving, that they may carouse in the evening over dull port, and gorge dainties, rendered poifon-

YOUNG NOBLEMAN. 165

ous by the arts of cookery. But as I have heard you express yourself with pity on such men, I need not dissuade you from imitating their example.

est in Malayt and make day to see it in the second of the

The sale of the state of the sales

that sid to injure the at the confi to

I am, &c.

Angent and a second

visually systematic enclosed by any

t

r

r

C

P

le

d

f

0

th

re

ar

ar in

W

cx

LETTER XXIX.

MY LORD,

X7HOEVER observes the present times, and compares them with the past, will discover, that one principal feature of them is a neglect of fubordination. Rank is not refpected as it used to be in the days of our fathers. A nobleman is less regarded at prefent, than a gentleman of fortune in the reign of the first or fecond George.

One man is indeed so little superior to another by nature, that the great distinctions that have formerly been

been conferred and preferved, were more supported by opinion than by reality. And how was that opinion raised and maintained? First, let us hope, by intrinsic merit; and secondly, we are fure, by external appearance. The nobility lived in a flate of magnificence which awed the vulgar, by whom I mean the worthless of all kinds, and kept them at a due distance. They dressed with a fplendour, which the little imitators of gentility could not equal, though they might copy at a distance. They reverenced themselves and their rank. and confequently avoided company and diversions which lowered them in the minds of the people, over whom they were fo pre-eminently exalted. They lived at their noble 3 1 M 4 manmansions hospitably, and travelled to and from them with a princely retinue. They were almost idolized, by fascinating the gaping crowd, as creatures of a superior order.

But now, your Lordship knows, it is the fashion among great men to throw off all personal state. They seek otium sine dignitate. It is indeed a pleasant fashion to their inferiors, and perhaps to themselves. But, as a body, do they consult their interest, their honour, or their permanency, by lessening that opinion, by which chiefly they were raised to their superiority? Let events determine. We see what has happened in France; TACILIS DESCENSUS. If nobility is a valuable privilege; if it conduces to the

in att

ph ed gar fafe eye Ro

jud offi do: the happiness of society, by exciting virtue, and protecting it; then any mode which can secure its dignity inviolate and undiminished, is worth attention. And be affured, that external pomp is necessary in a community where men are not universally philosophers. All states have invested magistrates and nobles with official garments, splendid coronets, maces, sasces, or something to strike the eyes and imagination of the mere Fax Romuli, the lower orders of the people, who must in all states be the majority.

You observe that the bishops, judges, counsellors, clergy, military officers, are all decorated by the wisdom of our ancestors with certain robes or dresses, distinctive, solemn, or splen-

fplendid. "All the world's a stage," fays the poet; and if so, all the performers must appear in character, dressed according to the το πρεπου, the real decorum of their characters, or they will be mutually disgusted.

Now, my Lord, no man dislikes formality without substance more than myself. Ease, and some degree of carelessness, add a charm to private and humble life: but to those who are exalted by opinion at first, and afterwards by the laws and constitution of their country, an appearance corresponding with their rank and their titles is requisite. The same love of ease and equality in appearances, which annihilate all the insignia of superiority, or civil distinc-

d

V

h

d

distinction, will proceed in time to destroy the superiority itself, in a natural and unavoidable progression.

So that, my Lord, though I do not recommend empty pride, yet I must advise, after having adorned your hereditary rank by perfonal and acquired merit, to assume all the external dignity, which your ancestors wifely deemed necessary to support the honour of nobility. Be nobly diftinguished in every part of your establishment and your mansions. Mankind are fo made, as to expect externals to correspond with internals. You have fense enough not to value yourself the more for a fine house, a fine equipage, or a fine dress; but the artisan, the servant,

the tenant, the vulgar in general, will pay a deference to you proportioned to your appearance. If you do not comply with their prejudices in this respect, they will soon consider all the honour they pay to your birth and titles as prejudice, which they ought not to indulge. Many among the nobility of this age have demolished the outworks; let them not be surprised if the mob rush in and raze the citadel.

Poese comercial of the line of the series of

in the equipage, ut a ting

declara to fam, &c.

fe

ing other end to be to be steening

to a Loverthic tos

of a magazine of

LETTER XXX

MY LORD,

You took my advice, I find, and have been reading the eighth fatire of Juvenal. I should be much pleased to hear your comments; but you desire my thoughts upon it. You know I am always ready to employ my literary leisure in complying with such requests as proceed from an ingenuous desire of information. Such a desire is itself a mark of a noble nature.

Juvenal's eighth fatire contains fentiments which cannot be perfectly agreeable agreeable to the feelings of a corrupt and depraved nobility. But are they founded in truth? Then adopt them, my Lord; and relinquishing in your own mind all hereditary claims to distinction, found them on your own personal merit. Emulate the first founder of your family, if he was raised by virtue. Be RE-ENNOBLED by your own efforts; scorning to shine faintly, like the moon, with resected light. Be a sun; not a planet, nor a satellite.

You have read this fine remain of antiquity in the original. It abounds in spirit and fire, as well as solid sense. I shall not recapitulate the sentiments, as they must lose much of their force in any expressions but those

let will be the and any rea of that the nob reac ship mean by

tran

John

vigo

in or

instru

th

those of their animated author. But let me prevail with you to learn the whole fatire memoriter. You have been used to commit passages from the Latin classics to your memory; and you can remember nothing in any of them more conducive to your real honour, than the eighth fatire of Juvenal. It is to be wished that it may be well translated, for the benefit of those of the young nobility who are not fo well able to read it in the original as your lordship. Even they may make out the meaning, with benefit to themselves, by the affiftance of Madan's literal translation, and notes. Dryden or Johnson should have exerted all the vigour of their genius, in naturalising in our country, a poem fo full of instruction to those whose conduct and

and example is of the first confe-

ere a residente de la companya della companya de la companya della companya della

h

n

it

0

fe

ei

fr

q:

lo

to

ca Br

no Pl

ye

Do you think that my Lord *****, or ***, or ****, would have difgraced their ancestors and the peerage, by their gross ignorance, their brutal behaviour, their low pursuits, their vulgar associates, if they had been impressed early in life with the ideas of the manly Juvenal on true nobility. But they were wretchedly educated, servilely slattered, surrounded by mean hirelings, ready, for their own interest, to gratify them in every folly, and to anticipate their whimsical wants.

A classical education contributes more than any thing I know to ennoble the mind. A boy conversant with with the ancient Greeks and Romans, imbibes the most generous ideas, the tincture will not eafily be loft. But you will fay that Lord ***, and ***, and **, and **** had a classical education. Pardon me, my Lord, they were fent to schools where they might have had it, but they had it not. They relied on private tutors and plebeian schoolfellows for all their exercises. They employed their time and thoughts in frolics, in fpending money, and acquiring the reputation of fine fellows, who were above the plodding toil of application. They never caught the patriot spirit of a Junius Brutus, a Cato, or any of the noble personages handed down by Plutarch. But after spending a few years at a public school, to the

in-

injury of their health and principles, in learning a little of the elements of grammar, they rapidly ran through Europe, and then returned to display the effects of their education, their political and philosophical and classical education, in corrupting boroughs, and managing an election. Feeble in mind, feeble in body, their eftates and their characters equally ruined, they have nothing to support them but an empty title, the prejudices of the people in favour of birth, and the countenance of any minister, who may make use of them as tools of their ambition.

We give, fays Juvenal, to mangy curs, the noble names of "Lion, Tiger, Leopard." When we call ****, ******, and many others, LORDS, we honour them much

as

n

n

th

th

F

F

th

411

fp

W

th

to

y

Ca

as we do the mangy curs of Juve-

If fuch men multiply, and the modern modes of education and modern manners feem favourable to their multiplication, can we expect that Nobility will be honoured in England any more than it is in France? Be affured, my Lord, that the people will trample coronets under their feet, when they no longer sparkle with the gems of virtue; and wipe off armorial bearings from the coach-doors, which have nothing to authorife them but the venal non-fense of the heralds office.

Such characters alone as that which your Lordship is generously aspiring at, can fave the ancient and magnificent

0

fi

0

le

m

ft

of

fo

pl

pl

fu

fabric of nobility from falling into ruin under the affaults of common fense, and that free spirit which has born all before it in America and in France. You, and those who like you, consider what it is to be a nobleman indeed; honourable and respectable for your private and perfonal qualities, amiable and valuable to your generation for beneficent exertions; fuch only can form columns to support and adorn the fplendid edifice. Will titled gamefters, players, grooms, fycophants, borough-mongers, maintain the exclusive privileges of nobility, against the united efforts of a people, who know how to estimate the real value of all political distinctions, and who, burning with a love of liberty, will not fail to destroy a corrupt aristocracy,

flocracy, as the natural enemy of every thing TRULY NOBLE?

As I would plant and cultivate the oak of the forest, for the use of our future navies, for the desence and glory of our country; so would I raise and preserve a rising generation of nobles, enlightened with knowledge, animated with virtue, determined to support their eminence of station by eminent desert; and like Corinthian columns in a temple, exhibiting, with the beautiful soliage of the capital, perfect uprightness and solidity.

I look forward with pride and pleasure to that day, when the people will consider your lordship as a support and ornament not only of the

N 3 peerage,

peerage, but of the nation; and if the hand of violence shall be cutting down the ancient tree of nobility, command it to be spared for the golden branch which you, and those who imitate you, shall display to the admiring multitude.

Go, my Lord, I intreat you, and ftudy once more the eighth fatire of Juvenal, and commit it to your memory, never to be effaced from the tablet.

ting thing white property of the sent of t

I am, &c.

Jacoba Barasii se

LETTER XXXI.

embers of martines and the state of the

tick than the delication to

i tour ander a service 4 problem

MY LORD,

Return to our literary correspondence. But I beseech you to interrupt me, when any thing occurs which you think necessary to consider as conducive to the ornament of that illustrious character, A NOBLEMAN IN A FREE COUNTRY.

You defired me, in the last conversation we had, to give you some directions for the formation of your classical library. I admire the beautiful room which you have allotted to this purpose. The aspect, which is

N 4

north.

north, I approve, as you will not be incommoded by the fun in the fummer, and you can always make it warm enough in winter. The profpect of the fine lawn from the bow-window, with the deer frequently feeding upon it, and the weeping birches, magnificent oaks, and deeply verdant beeches, are objects which you must always contemplate with serene pleasure; a state of mind highly savourable to study.

I wish you to divide your Latin classical library into four principal compartments. You do not affect to have a very large or very curious collection of books. You very sensibly wish to have a library for use, rather than oftentation.

Let the first compartment be entitled, "Auctores Linguæ Latinæ Ætatis aureæ." And here place the works of Cicero complete; Plautus, Terence, Corpus Poetarum, Lucretius, Cæsar, Cornelius Nepos, Catullus, Tibullus and Propertius, Varro, Virgil, Horace, Sallust, Livy, Justin, Cato, Columella, Rei Rustici Scriptores, Vitruvius, and Ovid.

As to the editions, as new ones are frequently coming out, confult your very respectable booksellers, Messrs. Egertons, or Robson, or Payne, or White, and they will inform you with judgment and sidelity. Harwood on the classics, though not without mistakes and improprieties, will be useful to you as a direction.

to be all the size of he and

tory;

affistance of the most eminent booksellers of London. I do not wish
you to be a mere book-collector.
Get your information of the best
editions as easily and as soon as you
can, and acquiesce in them. Your
lordship's business is to read the contents, and not to dwell on title-pages
and dates. Others may perform
that ministerial office, unless, from a
love of books, you should take delight in the research, as an innocent
amusement of your leisure.

The second compartment is to be marked with the title "ÆTATIS ARGENTEÆ;" and must contain, Curtius, Velleius Paterculus, Valerius Maximus, Cornelius Celsus, Dictys Cretensis, Phædrus, Seneca Rhetor,

Rhetor, and Seneca Philosophus, Senecæ Tragediæ, Persius, Lucan, Petronius, and Manilius Gratius.

The third compartment includes the authors ÆTATIS ÆNEÆ, some of whom deferve a better denomination; particularly the excellent Quintilian, Iuvenal, Plinius Major, Plinius Minor, Suetonius, Tacitus, Florus, Statius, Valerius Flaccus, Martialis, and Silius Italicus

The fourth compartment is of a still lower character, and comprehends the authors ÆTATIS FERREÆ: A. Gellius, Apuleius, Tertullianus, Arnobius, Minutius Felix, Vegetius et Frontinus, Lactantius, Cenforinus, Aurelius Victor, Symmachi Epiftolæ, Macrobius, Aufonius, Pruden-

tius.

tius, Claudianus, Calphurnius et Numerianus, Ammianus Marcellinus, Apicius, Martianus Capella, Julius Fermicus, and Boethius; and conclude with Historiæ Augustæ Scriptores. So much for your Latin classical library. I shall resume the subject of your library in my next letter.

La di descripcionali de la constanti

Service of the service of the service

or a filter of the control of the co

to the state of th

I am, &c.

LETTER XXXII.

a hatting a water

Hote of Distriction only of stocaley

MY LORD,

In recommending a library, I do not mean to transcribe a book-seller's catalogue. Books are so numerous in all departments, that I might fill volumes in the enumeration of the titles alone. But yours is to be a select library. Your life is to be a life of action, as well as contemplation. You will not crowd your shelves with books, that are valuable only because they are rare or curious. Excellence of composition, and copiousness or authenticity of information, will alone render books valu-

valuable in your opinion. The most excellent books are the commonest, Why became they common? Because they were demanded. And why were they demanded? Because they were well written; illuminated with genius, or furnished with treaferes of knowledge.

et not mean to manimise a book-

But I proceed to your Greek classifical collection. You are not to be a professor of the Greek language; but as a general and polite scholar, you are to form a just idea of the poets, the orators, the historians, and the philosophers, of that enlightened country. You read Greek with facility; therefore you will not object to admitting the best Greek authors into your library; they will not be strangers to you. Enter therefore Homer,

Homer, Hefiod, Herodotus, Thucydides, Æschylus, Euripides, Sophocles, Plato, Aristotle, Demosthenes, Ifocrates, Xenophon, Ariftophanes, Pindar, Strabo, Dionysius of Halicarnaffus, Plutarch, Athenæus, Marcus Antoninus, Longinus, Epictetus, Theocritus, Lucian, and Anacreoni Here will be Greek enough; and probably much more than you will be able, in an active life, to read with attention. But you will read fomething of all of them, that you may not be ignorant of what the world has fo long admired, and that you may derive something from them for the improvement of your own style.

There are many other Greek authors of inferior note, whom you will add to your collection, if you find any occasion

thereto was the tree of

10000

occasion for them, or are impelled by a defire of fingular eminence in Grecian literature; an ambition which, perhaps, is not to be expected in one who is elevated to high rank, that he may take an active part in legislation, and the government of his country. Your models are not a Barnes, a Bentley, a Toup; but a Chatham. Lord Chatham was an excellent scholar, and, I believe, a good Grecian; but, then, he read Greek as a statesman and a philosopher, not as a critic or a grammarian. So will you, my Lord, if you follow the advice of your friend.

Charlet and and again and and a the not with and not fel to an Aver Lead now is not collect motion of the

I am, &c.

LETTER XXXIII.

defends a vella tel conside

kalemperak a kembalanda da kembala Propinsi da kembalanda da kembalan da kembalan

MY LORD,

Expect not that I shall assume the office of dictating to you every book which you are to place in your library. Chuse for yourself; go into the booksellers' shops, and make purchases according to your inclination. You will have a great pleasure in exercising your own judgment in selecting your library. You will love your books the better for it, and read them with more avidity. It is a missortune attending great riches and high rank, that their possessors do not act

enough for themselves; but procure the easiest and pleasantest things to be done for them by their dependents, agents, factors, and officious In vain has Providence friends. given them eyes, hands, and common fense; they must see, act, and think, by the organs of others. If fuch be the privilege of noble birth, it should be deprecated as a calamity. The powers of action and of thinking are gifts of nature, superior to any which monarchs have to bestow. Beware of falling into that indolence, to which a facility of obtaining substitutes, in your Lordship's situation, too easily feduces the incautious.

I will not therefore undertake to furnish your English library. Look into the catalogues; frequent the shops; shops; obtain a knowledge of books sufficient for your purpose, by actual inspection. You will have great pleasure in finding a book you want in a catalogue; and will hasten, with all the ardour of an amateur, to purchase it before it is gone. Much literary amusement and knowledge may be acquired by collecting your own books in person. Arrange them according to your own judgment; and let not your library be surnished, as it is papered or painted, by the yard, and without your own interposition.

e

e

in ly

to

ok he

s;

Maps, charts, chronological tables, globes, telescopes, and all the proper furniture of the library, you will not fail to procure; but you will chuse for yourself by actual observation, and by comparison: the very choice is an o 2 improv-

improving amusement; and you will like the various articles better, and use them more attentively, when they have cost you some time, and some pains, in their selection.

Do you not think it a great difgrace to nobility, that certain rich lords (I hope they are few) possess little or no library, never purchase a book, and confider all money thrown away, that is not expended on horses, dogs, wine, and elections? Such men are all body without mind; corpus fine mente, as Horace says. But if fuch should increase, will not the peerage fink in public esteem; and may not an enlightened people rife with indignation, and demolish the aristocracy? Noblemen are lights upon a hill; they attract universal attention. -vorgani 0 2

tention. If their light burns dimly, or emits an evil odour in the focket, there is danger left it should be extinguished, and the useless beacon levelled with the earth. There are times when the people are ready enough to pay homage to talents and virtue, but they were never less disposed to worship golden calves.

"Nobility (fays Agrippa, as quoted by Burton in his Anatomy of Melancholy) is a fanctuary of knavery and haughtiness, a cloak for wickedness, and the execrable vices of pride, fraud, contempt, boasting, oppression, dissimulation, lust, gluttony, malice, ignorance, and impiety."

5

if

e

d

e

C

ts

t-

n.

God forbid that this representation should be generally just in our coun-

03

try. If the people should be of opinion that it is so at any time, depend upon it the pageant is at an end, and dukes, marquises, earls, viscounts, and barons, come off the stage Messrs. Egalites.

Long estables of a reason sign of the form

Whether such an event would be beneficial to mankind, I presume not to decide; but I rather wish to preserve any institution that may raise human nature, and stimulate to generous exertion. Such I think the order of nobility, under due regulations; for honour is the nurse of virtue, as well as of the arts.

In the fabric of the political edifice, nobility has been a beautiful and subflantial column; may it remain so, and and may you, my Lord, form one of its most admired embellishments. In order to be so, much time must be spent in your library. It is MIND, and MIND only, which can give real and lasting dignity. Externals are very proper to set it off, as soils to increase the brilliancy of a jewel; but the soil gives no real value to French paste.

e

t

e

ì

5

f

ľ

S

But what shall we say of those noblemen who never read? Their minds are no less coarse and empty than those of their sootmen. Let us bear with them, however, while we can: but your spirit will, I hope, always keep you distinguished from those that are only to be tolerated.

I am, &c.

LETTER XXXIV.

MY LORD,

An ancient mansion, or an old oak, undecayed, are venerable. The mind approaches them with a kind of awe. So an ancient family, long famous for its virtues and prosperity, and still flourishing, is naturally productive of esteem. But if the old mansion is reduced to a mere heap of rubbish, and the old oak rotten, we pass them unnoticed, or consider them as incumbrances of the ground. Apply this image to fallen, corrupt nobility.

To use a vulgar phrase, you must keep it up, my Lord. Send a poor, puny, degenerate lord, descended from the Conqueror, with no abilities of mind and body, and a healthy, virtuous, and able plebeian, into a foreign country, among perfect strangers, without any distinction of dress; and the strangers will soon determine which is the nobleman. Nature produces gold, the king flamps it, and it passes current as a guinea; but if the guinea has been clipt, or if there is too much alloy in it, it will be rejected at the exchange. The pure gold, without any stamp at the mint, will always retain its value according to its weight. Stamp your gold, however, with virtuous qualities, fuch as affability, gentleness, courage, good temper, magnanimity, learnlearning, eloquence, generofity, and it will never fuffer the diffrace of being cut afunder by the sheers, and cast into the crucible.

I am far from disparaging nobility. The times are rather unfavourable to it; and I am endeavouring to render it really venerable, by founding its fancied superiority on real preeminence. Noblemen may indeed value themselves highly; but self-value does not increase their real value. Their real value is that alone at which they are esteemed by the public. It is not the seller, but the buyer, that determines the price of a commodity.

Convinced as I am that you have early imbibed these sentiments, I should not inculcate them again, had you

you not informed me, that two or three young lords, with whom you often affociate, had endeavoured to perfuade you, that there is a dignity in birth, independent of personal merit, or beneficent exertion. They fpend their time chiefly in the stable, at the tavern, and at the gaminghouse; they substitute a horse-laugh in the place of all argument; and they would willingly reduce you, by ridiculing your virtues, to a level with their own degenerate state. But what fay the people at large, on whom both you and they must depend for a continuance of your honours and privileges? They bid you cast your eyes over the British Channel, and learn in time a lesson of caution.

Only consider the useless life of these young noblemen, whose fortunes are princely, and whose titles, in found, right bonourable. They rife at twelve, they drefs, they ride, they dine, they game, they go to some public place, they fup, they drink to excefs, and then retire again, and renew the fame contemptible round on the morrow. Can you wonder that the people view their civil distinctions with an evil eye? When fuch an one is on his departure, let him take a retrospective view of his life: What have I done? may he ask: my life has been useless to others, and to myself dishonourable. Am I one of the lords of the creation, as well as a lord in civil rank, diftinguished above others by my country? If nature had made

YOUNG NOBLEMAN. 205

me a tree, or an animal without reafon, I might probably have been more useful than I have been, and more truly estimable.

Never let the false wit and rude conversation of such degenerate nobles, stop you in your honourable career. Treat them with politeness, but act and speak with spirit; and, above all, persevere in the path of honour which you have chosen, and mark the end of your choice.

White was the state of the state

constant floor floor

I am, &cc

the street of the colour without read four I are been and a second of the back of the colour and a second of the colour and a sec

LETTER XXXV.

November of the falls with and reds

on MY LORD, dall lo her levels

HEALTH makes the best blood, not nobility. I could not help adopting this idea, on seeing poor Lord *** at the coffee-room. He is but two and twenty, and he has all the infirmity of three-score and ten. He was born seeble; and yet sent early to one of the sashionable schools, because his father and grandfather were educated there. His pockets were full of money, and he indulged himself, in consequence, with every luxury in eating and drinking. Highseasoned food, and brandy and water,

3

every

sad havoc it made in his feeble frame! A dreadful disease, at sixteen, introduced the decrepitude of old age at twenty-one. And there he stands (and, alas! can hardly stand) a melancholy example of the folly of parents, in sacrificing the health and happiness of their children to fashion. His servant is the son of one of his tenants, and of the same age as himself. How strong and hale! how storid his complexion! how cheerful his looks! Poor Lord *** would give up all his pedigree for half his footman's vigour.

It is a great error of the present age, to bring boys forward too soon. They are made little men, and they continue little men. Unfortunately this

this is in a peculiar manner the case of the rich and great. What poor creatures are many who are born to fit in the senate-house, above their fellow-citizens, with coronets and robes of honour! Their whole business is to take care of their health; how can they watch over a nation? They may indeed give a feeble voice at the command of a minister; but will the people respect them? And does not their imbecility of mind and body, besides the great misfortune of it to themselves, endanger the existence of their order, by rendering it contemptible?

Among other modes of restoring lustre to the peerage, if it be true that it is tarnished, care should be taken, in early youth, to prevent the body from from being weakened by excess or effeminacy. A school in a great, corrupt, and unhealthy metropolis, should never be chosen by those who are able to felect the place of their children's education. The diet of young persons should be plain, yet always plentiful. Early hours of retiring to repose, and rising from it, should be constantly insisted upon. Boys should not be introduced to the luxuries of a nobleman's table, not even their father's, nor fuffered to drink wine, or any strong liquor.

Fortunately for you, you were educated in the country, and with rural fimplicity of diet and accommodation. You therefore preserved your health, while you acquired those folid accomplishments, which will last you through through life. But the danger is not yet over: the late hours which modern life renders almost unavoidable, are certainly a deviation from nature, and therefore debilitating. The luxury of the table is also carried to a great height; and excess in wine, at an early age, has become, in certain elevated circles, fashionable.

Be fingular, my lord, in avoiding fuch practices as will render you an old man before your time. Take care not to reduce yourfelf to such a state as may oblige you to become a valetudinarian for life. Strength of body is necessary to strength of mind. Temperance will contribute to both; but let it not run into excess, and become the abstinence of a devotee. And let not your exercise take up all

your time and sense only; as is the case with some of the fox-hunters, to give an appetite for nocturnal orgies, or the carousals of gross gluttony, and unideal conviviality.

Substitution of the substi

mark a bound of mid for and

I am, &c.

and the consideration and to see the first of the

onice in the control of the second of the control o

and the second of the contraction

LETTER XXXVI.

MY LORD,

You reprimand me in a pleasant style of raillery; and I acknowledge, with justice. I have digressed too long from literary subjects. But you must remember, that when I engaged in correspondence with you, I told you I should not write on a fixed plan, but adopt such subjects as occasionally arose in my own mind, or were suggested by your inquiries.

Every thing connected with the true dignity of nobility falls within my

my design. Literature is certainly connected with it most intimately. It opens the eyes to every thing beautiful, to all that is wise and great and good among mankind. It renders one man as superior to another, as man in general is superior to a brute.

But, my Lord, I never intended to make you a mere scholar. I wished to furnish you with literature sufficient to enable you, by a general knowledge, to prosecute your inquiries with success into all subjects that may solicit your notice; to give you sound principles of arts, sciences, and polite letters; so that you may be able to support your dignity, to serve your country, and to employ

P 3

your leifure pleafantly and profitably, without running into intemperance or extravagance merely to pass away your time. I wished you to become a man of science and a man of taste. that you may become amiable in the intercourse of common life, and efteemed and honoured, independently of your birth, in public. I wished you to be able to find the fources of amusement and happiness in yourself, without being driven, in diffress for something to do, to mere frivolity. I wished you to find fatisfaction in conscious virtue, and in contemplation; and not to depend on others, the paltry ministers of pride and luxury, for the means of avoiding the languor of inactivity. I was defirous that you should lay

up a store of ideas for the rest of your life; that you should have means of enjoyment in your library, in times of infirmity, and in old age. My intention was to polith your mind, to ennoble your heart; to add weight to your character by folid qualities, and cause the graces of your external manners to be the genuine emanation of internal elegance. Such was my intention in urging you to literary application. You need not fear the being too learned. The manners of the times. and the numerous avocations both of business and pleasure, which you will experience in your exalted rank, will never permit fuch a degree of application, as can render your learning an incumbrance. The more you ·400029

are able to acquire in your youth, depend upon it, the happier and the more honourable you will live. The world values at a high rate the virtuous qualifications of a nobleman. They appear with double luftre in an exalted flation, where temptations to idleness and luxury are powerful. Jewels well set in gold are prized beyond the mere intrinsic value.

I hope, therefore, that so long as you enjoy life, health, and your faculties, you will devote some part of the day, however small a part, to the study of science or polite literature. Your acquisitions are already considerable, and constant attention to their preservation and exten-

extension, will render you, without painful labour, superior in attainments to most of your compeers.

I am, &c.

Total can expect home total total bed carried to the bed carried to the bed more to the bed more to the carried to the more to the carried to the more to the carried to th

LETTER XXXVII.

exication, stuff render you, with-

out painful tabour; superior of ac-

MY LORD,

.aa uns l

It can scarcely have escaped your observation, that science has been carried to great heights of improvement by men who are enemies to monarchy, enemies to religious establishments, and enemies to the order of nobility. Their knowledge and their virtues have given them a personal weight and influence in the world, that sew noblemen, however ancient their families, and large their estates, are able to counterpoise. The influence of many noblemen extends scarcely beyond their own tenants,

or a few rotten boroughs; but the influence of these poor plebeians, ennobled only by their own labours in their libraries, has extended, and is at this moment extending, all over Europe and America. You fee political phænomena which our fathers could never have predicted. Extensive empires, without kings, without nobles, without bishops. Whether for the good of mankind or not, it is a wonderful effect of personal exertion. Writers may be proud of their power; for they have done what all the kings and nobles in the world, with the affiftance of standing armies, could never have effected. Would you avoid INNOVATIONS in England? Would you preserve the magnificent Gothic pile of our ancestors uninjured?

jured? Then add personal merit to the aristocracy. Let genius, learning, and virtue, outshine the pearls and jewels of the peer's coronet; and this country will still, such are its prepossessions in favour of nobility, honour and support it.

To make a folid improvement in science, and even to judge of the improvements made by others, it is necessary that you should make a proficiency in Mathematics,; a subject which I shall resume in my next letter.

and sent the duty armine, could not to be to be

indone com all everina com bles

-they musiques the little of

different new object I am, &c. de

LETTER XXXVIII.

MY LORD,

THINK not that I shall advise you to grow pale over complicated diagrams and long calculations, like some poor philomath, in the unsocial cells of a college. I recommend the study of the Mathematics to you as preparatory to useful exertions in active life. In the sirst place, they are the best Logic. They superinduce habits of attention, precision, and accuracy of reasoning, on all subjects which fall under our consideration.

But in the next place, they are necessary as instruments in attaining to the noblest sciences. There can be no doubt of their value and utility. Begin then, my Lord, with resolution not to be deterred by the idea of difficulty. There is a delight in the evident truth elicited by this study, which more than repays all the labour. Strong minds love strong exercise, and feel their vigour augmented by a consist with difficulty.

You are already a proficient in Arithmetic. But you will do well to fecure your attainments in this science, by a repetition of your past studies in it. Algebra will next claim your attention; and it is superfluous

fluous to recommend to you the volumes of Professor Saunderson.

If you chuse an easy introduction to the Mathematics, let me recommend to your attentive perusal, the three volumes of Dr. Wells. That author has a clear and very happy mode of instruction. Deep Mathematicians will despise a mere elementary book like his; but you, who are in search of the easiest methods of attaining to science, will condescend to use the most obvious and unostentatious assistance.

After reading Wells, go through Euclid's Elements with close attention; and then, as you are not to be a professor, you will have Mathematics enough for all your purposes.

If, indeed, you feel in yourfelf a genius for Mathematics, pursue them with the perseverance of a Newton. All natural propensities to science are to be indulged without restraint. But if I were to advise you to involve yourself in the abstruser studies of Mathematics, the utility of which seems to terminate in speculation, what is to become of our statesman, our orator, our patriot? No; life is short, art long, health precious. I cannot urge you to fpend your time and spirits in studies, the refult of which, after all your labour, will only afford a little amusement to a few recluse students in one or two universities.

The Mathematics you acquire, are to lead you to judge of Astronomy,

diposition assertable forkit, into

nomy, Navigation, Fortification, Architecture, useful Mechanics, Revenue, Tactics, National Wealth, Arts, and Manufactures.

You must have the assistance of living instructors for improvement in all these branches of knowledge. But the principles you must acquire from books. Cultivate an acquaintance with the ablest men in every department, and their conversation and advice will greatly abridge the labour of study; but study you must in the first instance, in order to be qualified to benefit by their instruction. Happily the nation abounds with men deeply versed in Natural and Experimental Philosophy. nobleman may eafily draw out their rich stores, by foliciting their acquaintance. quaintance. It is one great advantage of high rank, that men of merit are always ready to repay the countenance they receive from it, by the most liberal communication of that excellence which their talents and labours have acquired, but which no money can purchase, and no monarch bestow. Let the coronet be respectfully taken off, especially in youth, to plebeian heads adorned with genius and science. It will be replaced, and shine with additional brilliancy.

comenta goiten phogeleggett ages kurs men der gift versöch en et er A gegeloliett das spressy i tra ubbemangere verbe viere och verte

and the season of the season when

MONESOLOND.

Tam, &c.

LETTER XXXIX.

Alexander of the color of the second colored

Recording fore was come with the Abult en marriable of Landy a paymont

MY LORD,

I Did promise you a letter upon History. But why need I urge you to fludy it? You know its value to a statesman and an orator. It is indispensably necessary. But it is a most extensive field. A life may be fpent in traverfing it. You never can, confiftently with your other engagements, read the history of all ages and all countries. The life of an antediluvian, and the constitution of one, would be necessary to read attentively, all that have been written on History alone, much more to fludy

Q 2

ftudy all the sciences and parts of knowledge which I have already recommended.

What must be done? Quid brevi fortes jaculamur avo multa? My Lord, grasp as much as you can; and what you cannot hold or reach, must be suffered to escape. An avarice of knowledge is a laudable avarice indeed; but yet, even here, contentment must be learned, if we would be happy. Alps on Alps arife. But if we cannot reach the fummit, we may reach some defirable eminence, enjoy a noble prospect, and sit down, if we are wearied, far more elevated, and mere rationally happy than the shepherd in the vale. Our view is greatly extended, though we still know that

our

our sensible horizon falls infinitely short of the rational.

Let us endeavour to abbreviate our historical labour, by selecting whatever is useful, and foregoing whatever may be dispensed with, though entertaining to the imagination, and calculated to gratify curiosity.

You must read the Grecian, the Roman, the English historians, and the history of modern Europe. No man can pretend to letters who is utterly unacquainted with these.

We have abundance of histories of Greece and Rome compiled by the moderns. But my advice is, "go to the fountain-head." Read Herodotus,

dotus, Thucydides, Livy, and Tacitus; or, if you will drink at the streams, read Rollin; after these read whatever historian you best approve, remembering, as I have more than once repeated, that what you read from choice and inclination. will make the deepest impression, and be retained the longest in the memory. Only give me leave to fay, that as there is fuch choice of hiftorians, you should read those chiefly that have written in the most classical style, left in acquiring information you contract a barbarism of language, and impede your progress toward one grand purpose of your studies, PARLIAMENTARY ELOQUENCE. Great stores of eloquence are to be derived from Livy. His speeches are full

full of weight and dignity; and he who can imitate them fuccefsfully, will always be impressive.

Profice in the second

There is a great deal of history very uninteresting. This must be studied, if studied at all, in chronological tables, and referred to when occasion requires, by dictionaries and indexes. I cannot confent that a warm and vivid genius like yours should be chilled by mere dates, proper names, and dull matters of fact. Survey those historical pictures, where the drawing is strong, and the colouring rich; and you will receive fuch pleasure as will fix the transactions indelibly in your memory. The faint narrations of uninteresting events will waste your time, and foon 24

foon vanish from your mind. They are only fit for dull matter-of-fast men.

Modern Hiftory, whether from the inferior genius of the historians, or the little heroism of modern manners, is far less striking to the imagination than ancient; but to a statesman it is highly useful. Procure the best historians of every country. Your own will of course claim your peculiar attention. Many complain that we have no good historian of our country. You will confult the most approved; and Fame points them out sufficiently to your notice. Rapin, Hume, Robertson, Smollet, and the authors to whom they refer in their margins, will furnish you with as much knowledge in this promiles much plans much vince vince as you can eafily retain. As to party, you must judge for yourself how far it missed the minds of these popular writers. As a critic and man of taste, I think you will agree with me that we have not yet a classical writer of English history. Where are the living pictures of Livy? But information must be obtained, whether the modes of receiving are pleasant or disgustful.

Voltaire writes modern history in an entertaining manner; and to him you will have recourse. The difficulty will be to prevail upon yourself to read dull annalists, dreary treaties and negociations, and dry proceedings of councils, conventions, and senates. But if necessary to your own honour and your country's, you will

Lo recturble appoint

will fubmit with patience to the toil: I wish you soon to emerge from the dark mine to pleasanter scenes, where not only reason and memory are exercised, but the imagination delighted.

-do od flore moleconomico g coll

- or the delicer with which we delicate

which got to include any chief

I am, &c.

Wolfel wides modern history in And or but, in which for Islands on THE DESCRIPTION OF THE PART OF THE PART

Figure Forth Revergion of the year es sentired it approxima, which there are

Com vis bus ansimison melanguis couling of councils, scarconfolds,

They are insparing the contract bac

rest at manco they bee would have Hin

LETTER XL.

the other on barguet avail lillion

MY LORD,

You tell me that you again incurred the derision of your company. They laughed at the downfal of nobility in England. They think it so unlikely as to be next to impossible; and they treated with contempt your wish that they would unite with you in rendering it more respectable in the eyes of the public. They sent you, as you express it, to Coventry; they called you a pedant, and pretended to think you a fool.

These nobles, your companions, perhaps three or four years ago, would

would have laughed at the idea of the dethronement of the Grand Monarque, and the abolition of nobility in France. They once would have laughed at the idea of American independence. Ridicule is entertaining; but furnishes no argument. You see facts, my Lord, equally, or perhaps more unlikely, than the abolition of nobility in England, have taken place in other countries. It never can be unwise to take timely precautions. All who understand the real state of this country, know that there are many in it who wish to see the order of nobility abolished. They are no less indefatigable than sagacious in pursuing their objects; and the spirit of the times, and the great events which have recently haphappened, are certainly favourable to their purposes.

What remains but that the nobility prove to the world that their order is really beneficial to fociety? And how can they do this more effectually, than by rendering themselves as superior in public virtue and useful learning, as they are in civil preeminence? Personal merit is a claim to fuperiority, which the most clamorous leveller cannot dispute. Insignificance, crowned with a coronet, dwelling in a magnificent house, riding in a splendid coach, with arms on the fide, and attended. with crowds of liveried hirelings, will, in this age, be despised by all who are not in some mode or other paid for their obeisance; and when

this contempt becomes general, what shall support an order of men originally raifed above their fellows, by an opinion of the fuperior worth and virtue of their ancestors?

Let your merry companions laugh as they pleafe, they must in their hearts esteem you, and all, who, like you, are endeavouring to equal or to exceed the first founders of their family. Go on then confidently. If any thing can fave the tottering fabric from falling, it is fuch a column, at once graceful and maffy, as I hope you will one day appear in the eyes of all men.

Who knows not that human affairs, after our best endeavours, will ever remain far below perfec-7568T tion?

SHOVE SOMESH BOOK

tion? Who requires to be told that man, however elevated, is still an infirm, frail, erring creature; and that noblemen are still subject to all the frailties flesh is heir to? Yet fociety will always expect, that those who enjoy peculiar privileges should, in the main, and upon the whole, notwithstanding a few exceptions, appear to deferve them, by returning fervices for advantages enjoyed, and distinctions claimed. What is fociety the better because certain men are adorned with titles, and eat more delicately, and dwell more fumptuously, and ride more splendidly, and reclining in haughtiness and lazy luxury, look down with contempt on the virtuous and industrious tribes, who, by their labours, are really increasing the comforts of Admen A life,

life, and diminishing its evils? Noblemen, regardless of themselves and the public, and degenerated to grooms and gamesters and gluttons, will not be for ever tolerated in a country where taxes are high and the press free. Therefore, if the maintenance of the order is desirable to themselves, they must shake off a most dishonourable indolence, and become what their ancestors were supposed to have been, when they were separated by privileges from the mass of CITIZENS.

Independently of all political confiderations, and all regard to the honour and duration of their order, I am fure that as MEN they will feel themselves happier, by a life of active virtue and extensive beneficence. ficence. There is every reason to urge them to labour in improving their minds and exalting their nature. And as the corruption of the best things becomes the worst, degenerate nobility is infinitely baser than plebeian depravity or vulgar infignificance.

tions of the against enough the ground

ends allowance of our consequential

in made se goints that he seemed

Thurs have providing an artist a sele-

lear verterakter an mari maker bar ok konstitutura a**rg**at, antaritut esakut

To Still Shan he will

S

Ó

5,

a

e

0

d

e

e

1

11-11-12

I am, &cc.

LETTER XLI.

MY LORD,

Your mention of those companions, who laugh at your regular application to letters, and your generous aspirations after every excellence, leads me to consider the importance of associating with men of enlightened minds and respectable characters.

A Nobleman like you, enjoys the inestimable privilege of selecting his company from the mixed multitude. You are right indeed to select pleasant companions; for as men

men meet in fociety for mutual delight, the very purpose of their meeting would be frustrated by affociating with the morose.

But be affured that the pleasantness of a companion does not always
depend upon his levity. Mirth and
jollity may pass away a vacant
hour in thoughtlessness; but good
sense, information, taste, and wit,
are necessary to give society its
highest relish. Remember too, that
your company should have the advantage of character, if you value
your own.

I hope therefore, that you will not give yourself up, like some whom the public speaks of freely,

to

to the fociety of men whose knowledge is confined to jockeyship, making of bets, feafting, playing, boxing, cock-fighting, cricketing, and other frivolous amusements, from which the people at large can receive no advantage; which often promote riot and disorder; which produce no good and mitigate no evil. Are noblemen allowed exclusive privileges, and loaded with riches and honours, that they may patronize and countenance those whom the middle rank, occupied in honest industry, consider as little better than vagabonds and outcasts of society? They may be pleasant, honest fellows in their way, but the public despises them; and they will involve those of the nobility who are always

always feen with them, in that contempt into which themselves have sallen, never more to rise.

It is faid that very great men often delight in the company of very little men, and that princes and nobles are remarkable for their attachment to worthless company. What can be the causes? Among others, this perhaps is one. Nobles, not furnished with personal merit correfponding with their elevation, are afraid of finking in the presence of persons who are distinguished by great talents natural and acquired. To preferve their rank at the convivial table, they think it best to affociate with men whose humble acquirements and contemptible characters

do

do not encroach upon their felfimportance. But this is a double misfortune; a misfortune to themfelves, who are thus excluded from the pleasure and advantage of company really good; and a misfortune to men of merit, who are fuffered to live unpatronized and unnoticed by those, who lavish all their favours on their contemptible parasites. There is no conduct of the nobility which exasperates the honest and independent part of the people more, than this degrading predilection for men, who, however pleafing they may be as buffoons, are devoid of all qualities which excite public respect, and promote public benefit.

Such is my opinion of your good fense, and of the taste for excellence which If-

le

n-

m

1-

O:

0

y

e

1

which you have imbibed from a voluntary perusal of the best authors, that I hope and think my admonitions on this subject may be unnecessary. But the example of young men of your own rank is seducing, and I am unwilling to omit any topic that may be beneficial.

Let me then exhort you to form a habit of affociation with men of letters and science, with men eminent in the liberal professions, with men whom the public esteems, and on whose account the public willesteem you, if you are known to seek and to enjoy their conversation.

"The feast of reason," is one of the most delightful pleasures allowed to man in this imperfect state. Invite guests who are able to bring their share of the entertainment. Keep open house for all who come recommended by indubitable merit. But take care not to admit forward pretenders, who will be the first to rush in, to the entire exclusion of modest unpresuming men, who must be drawn with a kind of gentle violence from their obscurity.

Patronize real worth. How few among the nobility are patrons of illustrious merit? There are who pretend to be so, and bestow their favours on doubtful elaims; on men who are chiesly remarkable for a mean obsequiousness, and whom the public scarcely recognize as men of any merit at all. There is an honest pride

pride in real worth which delights in independence, and fcorns to folicit favours of the unworthy. This pride, though really estimable, offends the little minds of parrow nobility. Men of great merit are therefore kept at a distance; while fycophantic pretenders, favoured by the ignorance as well as mean spirit of titled persons, (for to call them noble would be a misnomer,) enjoy the hospitality, the conversation, and the lucrative appointments of those who are raised to higher ground, that they may fee, and feeing, may reward all real virtue in the vale beneath them.

As you must have observed how this conduct degrades individual noblemen, and disgraces the order, order, you will, notwithstanding the force of example, carefully avoid it. *Mæcenas*, though a coxcomb, had sense enough to patronize such men as *Horace*; and their merit has *ennobled* with immortality of same his native insignificance.

The continues of the

Bacqua , realized raid

mesoria has been been been

the county in the man age.

(12010

I am, &c.

mental the following the company

LETTER XLII.

accepted while the transfer of the second season.

Authorities to begin the and the analysis of the

MY LORD,

I Have not forgotten that I promised you a letter on Philosophy. Her name is abused in the present age, but she herself must ever be estimable. True philosophy is true wifdom.

Many men affume to themselves the title of philosophers, who are very fuperficially furnished with learning or science; and who rely entirely on the strength of their own reason, and the short experience of their own lives. As an instance of their superiority,

periority, they controvert all the opinions which have been long established among mankind, as PREJU-DICES. They may fometimes be right in abstract theory; but they would do well to confider whether the removal of prejudices, which for ages have been found beneficial to mankind at large, conducive to good order, exciting merit, raifing emulation, and affording comfort and amusement, is not as unworthy of philosophy, as it is of benevolence. Austere in their manners, uncandid in their judgment, dogmatical in their doctrines, they are not to be imitated by a learned, generous, liberal-minded, good-natured NO-BLEMAN. Their philosophy is not the philosophy which I recommend to your lordship. It is too mean for a mind

mind cultivated by elegant letters, polished by the fine arts, and attentive to whatever embellishes as well as informs the fine faculties of the human intellect. It is founded on metaphyfical refinement, narrow calculation, parfimonious œconomy, and, upon the whole, unfit for a creature furnished with fine feelings and an imagination, as well as with reason. It allows nothing to ornament, little to pleasure, and keeps the eye steadily fixed, like the fordid mifer, on mere worldly utility. It is inimical to the honourable diftinctions of rank. It would ftrip all the gold and carving from the roof, as an appendage which adds nothing to the folidity of the edifice.

d

254

You, my Lord, will derive your philosophy from the sources of all elegance, the polished writers of the best ages of antiquity. You will find a spirit in them which ennobles man's nature. Plato, Xenophon, Cicero, and those of the moderns who have trod in their sootsteps, will be your masters in philosophy; and while you catch their sentiments, you will imitate their example. They were noble by Nature's patent. They stand among the minute philosophers of recent times, like giants among pigmies.

Their's is the school for the acquisition of dignity. Greatness of soul is more necessary to make a great man, than the savour of a monarch and the blazonry of the herald; and greatness of soul is to be acquired by converse with the heroes of antiquity; not the fighting heroes only, but the moral heroes; those who wrote and acted with a grace and spirit which sew modern philosophers of the minute school, with all their assuming pretensions, have fully understood, or been able to emulate.

To the ancients I refer you for a just taste of the beautiful and sublime in manners and morals, as well as in composition. Plato, Xenophon, Plutarch, Tully, Seneca; be these your guides in philosophy. After drinking at their sountains, you will learn not to overvalue the shallow streams and narrow rivulets of the soidisant philosophers of recent times.

t

d

You

You will have a touchstone to discriminate infallibly between gold and baser metal. You will see the essential difference, however speciously disguised, between sophistry and philosophy.

Under philosophy in this letter, your own good sense will inform you, that I do not mean natural and experimental philosophy. The moderns excel the ancients in these particulars, as much as manhood usually excels childhood, or adolescence.

I mean the philosophy which Cicero calls vitæ dux, virtutis indagatrix; and of which he says, in a beautiful apostrophe to her, Tu inventrix legum, tu magistra morum et disciplina.

YOUNG NOBLEMAN. 257

siplinæ. Est autem unus dies benè ex preceptis tuis actus—peccanti immortalitati anteferendus.

It is that philosophy which separates, by a moral chemistry, truth from falsehood, right from wrong, dispelling the clouds of error, and dissolving the enchantments of fancy.

To her guidance I commend you, my Lord, and doubt not but that she will conduct you to the PULCHRUM ET HONESTUM, to all that truly ennobles human nature. She will lead you, I hope, ultimately to what modern philosophy explodes, the CHRISTIAN RELIGION.

S

2-

1-

nij-

a.

I am, &c.

LETTER XLIII.

MY LORD,

You think I am beginning to preach, when I mention Religion. But why a prejudice against any mode of instruction? Indulge it not; for it is unworthy a man of sense, and a philosopher.

I am indeed going to preach, if to recommend Religion be to preach. You may be a good man, and a happy man, without nobility, without learning, without eloquence; but you cannot be either without Religion. Without Religion there will be a root

of bitterness shooting up amidst your choicest fruits, that will not fail to spoil their flavour. Those who possess the largest share of the world, and are totally immersed in its pleasures, are not so happy upon the whole, as the contented peasant with his piety.

For your own comfort therefore, I trust you will cultivate a spirit of devotion; that you may enjoy peace of conscience, and the sweet hope of protection from the King of kings, in the thousand sorrows which, as you are not destitute of sensibility, you will seel in the course of a checquered life. High as you are, you are not out of the reach of missortune. Those you love as your own soul may die before you, or be afflicted with pain and disease that admit of no alleviation.

leviation. You may drink deeply of the bitter cup yourself. Years of pain may be your lot. Your senses will certainly decay, if you live long. The world with its pomps and vanities will gradually vanish from you, like a cloud in a summer evening, tinged with gold and purple.

Is it not worth while to cultivate in youth a devotional taste, which in health and prosperity will furnish you with great pleasure; and in distress, sickness, age, and death, with solid comfort, when nothingelse can give any delight; but when grandeur, as well as riches, will appear despicable vanity?

And look a little beyond this world, (and leave it you must, whether you chuse it or not,) and see what scenes Religion opens to the

the eye of faith! Hope points to them in the last agonies of expiring nature. Were it but a delusion, (and you can never be sure that it is not a reality, without an immediate revelation,) it would be worthy of cherishing in this mortal state: but that it is not a delusion you have great reason to believe, because it is supported by strong arguments; because the best and most enlightened men of all ages have been religious, and on their death-beds, in their last accents, have lest a testimony in its savour.

But if you dislike preaching, I doubt not but you have a peculiar objection to long sermons. To conclude therefore,

I am, &cc.

LETTER XLIV.

MY LORD,

THE subject of my last is of too much consequence not to be resumed.

Man is inftinctively a religious animal. Others approach him in reason, but none have an idea of a God. Many of them, as the dog, look up to man with a species of adoration, refembling that with which he looks up to the Deity. This religious instinct in man is a certain proof of that dignity of human nature, which the modern philosophers are endeavouring to depreciate.

But those who claim a dignity among their fellow-creatures, will never, if they are wife, Rudy to lower the

the dignity of the whole race. If there be no dignity in human nature, there can be none in any partaker of it. Nobles will act wifely in maintaining Religion in its full vigour, if they should be actuated solely by selfish or political motives.

If man be a reptile, incapable of suftaining a character at once good and great, how ridiculous to put a coronet on his head, and clothe him in purple! They are the greatest levellers, who aim at levelling man with the brute. If we are all asses, no ass among us will long be permitted to wear a lion's skin.

Indeed, poor human nature, with all its dignity, stands in need of every support to prevent it from falling beneath itself. Whatever

mother with the \$ 4

can raise it from the savage and barbarous state, ought to be cherished. The wild crab-stock must be grasted with the pippin.

I wish your Religion not to be a political one, but the spontaneous growth of a good and feeling heart. Yet even a political reverence for the Religion of your country is far more honourable to a Nobleman, raifed or maintained as he is in his elevation for his supposed virtue, than an open contempt of it. Depend upon it, that some instances of this fort have given difgust to the people. All the eloquence and ability of Bolingbroke have not been able to refcue his name from infamy. And what will be thought of those little great men, who blafpheme in public, and avow themfelves infidels, with fcarcely any learning, and no peculiar share of common sense? Such men are sapping the soundations of nobility, on which it has stood firmly for ages.

A political affent to Religion will usually be frustrated. The public, ever keenly penetrating into the conduct of distinguished personages, will see that it is merely political, and then what becomes of the policy of it? It does more injury than open impiety, because it tends to render all professions of Religion throughout society suspected of policy, and Religion itself to be considered as a state engine. The engine will lose its spring, and become a piece of lumber, when once this suspicion is universal.

Be therefore in truth what you wish to appear. Are you exempted from the common lot of humanity?

manity? Do you not want confolation which the world often has not to give? None are more wretched than the great. A thousand cares increase that portion of misery in them, of which all mortals must partake. They want the four to industry which urges their inferiors to action, and confequently makes them happy. Their appetites are palled with abundance. They are exposed to a thousand temptations, happily unknown to the vulgar. They are often brought up in ignorance of all things, but those which folicit their fenses. And shall they, proud of a little temporary distinction, despise that which myriads of their fellowcreatures have found to be a light to lighten their paths; a medicine for fickness of mind, the most distressing of all lanlanguors; a vulnerary to heal the feverest wounds of the bosom?

You have too much sense not to fee the vanity of all human things; the brevity of life; the weakness of man in his best estate; the poverty of riches, and the littleness of grandeur. Seeing and feeling these things, you will aspire at something greater, fomething better, fomething more fatisfactory and more durable, than this fading scene, and this perishable body, are able to afford. You will fee a sublimity in Religion, a true grandeur in all its views; and your will wish to be impressed with it, that your foul, your very effence may be refined, fublimed, and truly ennobled. Little minds, the half learned, the empty and the conceited, are the pronest to infidelity and irreligion. A really A really great mind, a mind adorned by the lights of learning, and a heart finely sensible of all that in its most perfect state it ought to seel, will acknowledge with all humility its own want of support, and aspire with ardent hope to the savour of the Deity.

And let me intreat you to keep in mind, that religious impressions must be stamped early in life; because there is great danger that the heart may become too much hardened in the world, to admit them in advanced age. The sooner you adopt pious sentiments, the better: but because the outward appearances of Religion are often suspicious, often the cloaks of hypocrisy, you will take care to avoid the oftentation of piety. Indeed, there is not much danger of it in the present times: it is so much exploded

exploded in some circles in high life, that many a young man of gaiety and fashion would rather be suspected of every extravagance and folly, than of faying his prayers, or paying a fincere respect either to the public or private offices of devotion. To avoid the fuspicion of hypocrify, your piety will be more in your heart than on your tongue; and your intercourse with Heaven will be carried on with little other privity, (except on Sundays and in the church,) than that of your own conscience.

This subject is too extensive and too important for a familiar letter; I can only give you hints upon it; you must improve them by reading and reflection. Give me leave to fend vou

Statute of a six and a

you for instruction to the great masters of theology in our own language; to Barrow, whose copious eloquence would adorn a fenate; to South, whose wit, and found argument, and energetic style, will improve you in fpeaking, while it convinces your reason, confirms your faith, animates your zeal, and inspires your heart with manly fentiments of duty to yourfelf, your neighbour, and your God. I mention eloquent writers, that you may not lay afide a volume of fermons, with the usual complaint of dulness. More lively writers than Barrow and South are not to be found in the English language. I fear, if I should recommend dull tomes of divinity, however found, I should stand no chance of being regarded.

But why should you not have a theological library? Do you think divinity concerns the clergy only? It concerns man, as man; and he has poor pretensions to the character of a Nobleman, whose narrow, prejudiced mind leads him to think, that divinity is interesting to none but men who follow it as a lucrative profession.

Hebrew I do not recommend to you; because you cannot comprehend in your plan every thing that is desirable. But pray furnish yourself with a Septuagint bible, a Latin bible, and an English one of the best edition. Procure Wetstein's and Bengelius's testaments. Set apart a bookcase in your library, for the best writings of celebrated laymen of our own country in divinity; such as Locke, Addison, Nelson.

Nelson, West, and Lyttelton: and be not ashamed of admitting among them, the celebrated writers of sermons, whose compositions, considered only as fine pieces of literature, deserve a place in every good library.

The time may come, when you will find this part of your collection the most agreeable. In old age it will furnish much comfort. Happy for you it will be, if in your youth you divest yourself of those prejudices against Religion and religious books, which, unworthy as they are of a truly philosophic and noble mind, are cherished as marks of superiority over the vulgar! You must die like the vulgar; you have nerves susceptible of pain and languor like the vulgar; you may be judged and condemned

demned like the vulgar; deign therefore to worship and obey the God of the vulgar. Before His eyes in what light do you think appear coronets, ribands, and stars? A book, of some authority with the people, though sometimes neglected by the great, says, "Not many noble are called."—That they are not, must be their own fault, for God is no respecter of persons.

I am, &c.

LETTER XLV.

MY LORD,

GIVE me leave to write you one more letter on Religion, and I will defift, left I should find you throw away my letters, as you say Lord *** did your Barrow's Sermons, when he called upon you to desire you to take ten guineas worth of tickets for the benefit of Signior ****.

A Nobleman has no right to retain his distinctions, when he refuses to perform on his part those duties in society, which the conferring or continuing of those distinctions tacitly requires quires of him. He promises, by retaining the honours bestowed, to reslect a lustre back again on his country; and to contribute what he can to the maintenance of its constitution, both civil and ecclesiastical. An open avowed contempt of the religious ordinances of a country, where he is peculiarly savoured, is an insult which the people seel, and when opportunity offers, will shew that they can resent, by degrading his order.

What think you then, my Lord, of the fashionable practice among Nobles, of selecting Sunday, in preference to all other days, for travelling? What passes on Sundays within the walls of our Patricians' mansion-houses, even if it should be improper, (which is not to be uncharitably

LETTER XLV.

MY LORD,

GIVE me leave to write you one more letter on Religion, and I will defift, left I should find you throw away my letters, as you say Lord *** did your Barrow's Sermons, when he called upon you to desire you to take ten guineas worth of tickets for the benefit of Signior ****.

A Nobleman has no right to retain his distinctions, when he refuses to perform on his part those duties in society, which the conferring or continuing of those distinctions tacitly requires quires of him. He promises, by retaining the honours bestowed, to reslect a lustre back again on his country; and to contribute what he can to the maintenance of its constitution, both civil and ecclesiastical. An open avowed contempt of the religious ordinances of a country, where he is peculiarly savoured, is an insult which the people seel, and when opportunity offers, will shew that they can resent, by degrading his order.

What think you then, my Lord, of the fashionable practice among Nobles, of selecting Sunday, in preference to all other days, for travelling? What passes on Sundays within the walls of our Patricians' mansion-houses, even if it should be improper, (which is not to be uncharitably

ritably furmised,) when it is not seen by the public, may neither do them harm by the example, nor degrade Nobility in their opinion. But splendid equipages flying about the country on Sundays, during divine fervice, with coronets on the coach doors and on the horses caparisons, betray an insolence, which the majesty of a people, not yet lowered by ATHEISM, will one day curb, in a manner which may render the Lordlings who sport them, objects of pity. The honest husbandman stops his plough, the weaver his loom, the fmith quenches his fire, and the carpenter lays down his hammer, in obedience to the laws of his country, and for the preservation of decorum; but the great Lord in the neighbourhood, an hereditary maker and guardian of the laws, and one who expects great worship to be paid to himself, fets out on Sunday, on his journey to London or a place of amusement; though, as he is totally unemployed, he might, with equal convenience to himself, travel on any other day. He takes with him five or fix menial fervants, and fix or feven horses, who are driven with cruel hafte, as if life and death depended on the faving of an hour; when the whole business of the journey is, that one Lord may fit down and eat and drink with another Lord, then yawn on a fopha, and finish the evening with faro. Should an ariftocracy thus infult a generous and religious people, let it not imagine itself founded on a rock.

If Nobles are anxious to hand down their honours, as they received them, unfullied and unimpaired, let them pay a scrupulous regard to public decorum: A free people will not for ever be infulted by those, whose useless state, and luxurious indolence, they support by their labour. Some Nobles may thank themselves alone for that levelling spirit, which prevails in Europe, and, without great efforts of virtue among the Nobles, will triumph.

I hope, for your own fake, you will not have routs and card-parties on Sundays; but that you will fpend the day according to the laws and customs of your country: however, if you will not do fo for your own fake, let me prevail with you to do it for the fake

sake of your order; and for the sake of the common people, who have their eyes fixed on your conduct, and, in spite of all laws and all advice, will imitate it, though they despise it in you, and though it tends to the destruction of their health, their characters, and their properties. If you wish yourself and your posterity to preserve the nobility you inherit, support it, my Lord, by behaviour uniformly noble, and publicly decorous, as well as privately good, and internally honest. Let your light shine before men, or it may be extinguished.

I am, &c.

Same and the state of the same state of the same

wasi-T

LETTER XLVI.

MY LORD,

PRIDE often affects to despise, and may sometimes really despise, popularity. But it is a filly pride; for what is popularity but the savour, the love, and the esteem of the people; those of our sellow-creatures who are destined to exist on this globe at the same time with ourselves, and who have it greatly in their power to render our lives comfortable or uncomfortable, honourable or disgraceful? Next to the approbation of our God and our consciences, is the esteem of our sellow-creatures.

Every

Every Nobleman should endeavour to be popular. If his disposition lead him to rural retirement, yet he should become the favourite of his neighbourhood, beloved by the poor, and esteemed by all. Is this commonly the case? Go into countries where mansion-houses of the nobility abound; ask the neighbours their opinion of the lord at the great house. A shake of the head often fpeaks eloquently, when the tongue, through fear of the great man's persecution, is compelled to be filent. But, in general, the neighbours neither love nor fear the great man, and are loquacious enough at his expence. " My Lord is very first about the game," fays one. " My Lord does but little good with his great fortune," fays another-" My Lord is scarcely ever here," fays

fays a third, "but always in London, or at a watering-place."-" So much the better," cry they all, " for he gives nothing away, and affociates with few but gamblers, who follow him into the country, as the crow follows the carrion." The great man brings London with him to the fweet village retreat, where nature and fimplicity once reigned, but whence they are driven by false refinement, or gross luxury. The pleasures he enjoys there are all felfish, or confined to a circle of companions, whom the countrypeople view with contempt or hatred. What becomes of his popularity? He despises it—he is above it. The low people in his neighbourhood, even those who are what his ancestor was, are beneath his notice. The contempt is reciprocal. His Lordship

ship will do them no good, and he can do them no hurt; but they have it in their power to injure him deeply, by fpeaking of him on all occasions difrespectfully. Thus, his character fuffers; and his HONOUR, one of the most valuable possessions of a Nobleman, is fullied by foul afperfion. The very order is held in contempt on his account; and, however he may despise this evil, yet let him be assured, that it is in its consequences of confiderable magnitude. The contempt fpreads, from a rural neighbourhood, to the whole community; as the undulating circles, caused by the falling of a pebble into a pond, extend themselves gradually to its remotest margin.

describe the television

on n

I advise you therefore, my Lord; you, who are willing to retard the degradation of Nobility, to reside at your provincial mansion in a style of magnificence adequate to your rank and fortune, and with an hospitality and beneficence that may compel envy herself to acknowledge, that you are no less noble in your nature, than by the accident of primogeniture in a patrician family.

The English are still attached to illustrious birth, and if it is accompanied with any virtue, pay it great respect. How unfortunate, that some nobles do all they can to eradicate the prejudices, which the people retain for them, by shewing that they have no pretensions to distinction or superiority, but the wretched ones of

1

an hereditary fortune, which they diffipate in mischief, and an here-ditary title, to which they are a dif-grace!

A Nobleman in the country should be looked up to by the vulgar with admiration, by the gentlemen and clergy with efteem and affection, and confidered by all, as the UNIVERSAL FRIEND; and this, not for the paltry purposes of a county or borough election, but for the fake of fupporting the dignity which the laws of his country have confented that he shall inherit or posfels, certainly not for his own good only, but for the good of the fociety. Why should I agree, fays a free citizen, to exalt my fellow-creature above me, unless I am to enjoy the

t

e

y'

r

of

n

benefit

benefit of his protection, his bounty, or his good example?

Largesses bestowed for the sake of influencing votes, or condescension shewn at the approach, or at the time of an election, gain no permanent popularity: they are feen through, and known to proceed from felfishness, meanness, and a contemptuous opinion of the very persons to whom they are offered. They are a cheap and dishonourable way of purchasing favours that cannot be bought and fold without betraving the country. Your kindness will proceed from true generofity; noble in your fentiments, noble in your actions, noble in your family, you will shew your compeers what it is to be right honourable. The people, instead of divefting

divefting you, will wish to bind your brows with a brighter diadem than the coronet. I trust to your natural disposition, and to your education, that even if Nobility is to be abolished, the historian, who records the event, will express regret that you could not be exempted from the degradation. Indeed, you cannot be degraded. Your title may be withdrawn, your armorial enfigns effaced, but fuch nobility as yours will emblazon itself. It will, if any thing can, redeem the whole order. Such, I know, is your ambition. Indulge it; and thus emulate, equal, and furpass, the ancestor who founded your house.

n

-

le

ır

oof

ng

Cash yes a sec

equil-rich

I am, &c.

Tallet or flight like abor excitions.

LETTER XLVH.

Control of the control of the state of

MY LORD,

I Never said that aristocracy or nobility was necessary or useful in a state. It is a question which I mean not to discuss. All I contend for is, that it cannot subsist long in any free country like our own, (especially since the example of France,) when unsupported by personal merit; a merit as distinguished as the rank, and titles, and privileges, with which it is honoured. Do you think, in this age, that a peerage given to a man because he is enormously rich, and has employed his riches in corrupting boa minister, confers such honours as the people venerate? Such peerages are objects of derision among all but servile dependents, or mean and weak admirers of salse grandeur. If they were unfortunately to multiply too salt, there is no doubt but they would accelerate a total abolition of such distinctions, like that which has happened, contrary to the expectations of most men, in a country which once idolized Nobility.

Riches and honours, united to perfonal merit, will always command unlimited respect. The riches acquire double value, the honours double lustre, when accompanied with weight and brilliancy of character. On the other hand, it must be owned,

U

that

that personal merit appears to very great advantage, when the splendor of those shows externals throws a kind of sunshine upon it. A very little merit is magnified to a very extraordinary size, when united with birth and fortune; and great merit is then sure to have ample justice done it. What an encouragement this, for Noblemen to labour in their youth in acquiring PERSONAL MERIT?

But you justly observe, that if learning is a constituent part of this merit, it must happen among Noblemen, as among all other men, that the parts necessary to acquire learning may be deficient, or may not rise above mediocrity. How then shall they acquire this personal merit, in which alone true nobility is said to consist?

Personal

Personal merit, my Lord, is of a very extensive nature. A lord, we all know, may be, as well as a plebeian, a dunce; but he may still have a great deal of such merit as will vindicate himself and his order from contempt. He may do good in every usual way, though he has not abilities to strike out new modes of doing it.

If abilities are rather deficient, he may still rely for respect, with sull security, on the virtues. To do good by his property, by his influence, and by his example, requires not the abilities of an orator, or a great statesman. Let him mean well in all his conduct, and the world will make every due allowance for the desects of nature.

But

But if, in despair of shining in his proper sphere, he descends to the low company and amusements of pugilists; appears in public with sharpers, bustoons, grooms, horse-dealers, and jockies; avoids men of sense; gives no encouragement to useful or polite arts; and degrades himself by coarse mirth, childish pranks, by excess of drinking, or any other vice; then his nobility only serves as a torch to shew in a more glaring light his foul depravity.

The public, considering how frail and impersect human nature ever has been, will candidly pardon, in the peerage, a sew instances of such degeneracy. They will not expect superior wisdom from men who are known to be naturally below the rank

rank of common men in ability, though accidentally raifed above it in station. The peerage will not be abolished on their account, if the men of parts, like your Lordship, exert themselves to render it, upon the whole, useful and honourable in the eyes of their countrymen.

But let those who cannot shine, endeavour to be useful. Beneficence, in a Nobleman of dull intellect, or poor attainments, if exerted without election views, will cause him to be loved and honoured in his generation. Let those who cannot say good things, do them; and the applause, though not so obstreperous, will be more lasting and general.

The

The public, my Lord, require nothing unreasonable. They wish those whom they have raised above themselves, not to fink below themselves by a voluntary indolence and depravity. They wish to fee them stimulated by the virtue of their ancestors to higher improvements than others, both moral and intellectual. They wish to see Nobility, like Wifdom, justified by her children; and, if these wishes are never likely to be gratified, but men are to degenerate in their natural rank in proportion as they are raifed in their civil, they then wish to fee Nobility extinct, an incumbrance cleared away, and the honour of human nature and fociety vindicated, by the removal of a nuisance.

I am, &c.

LETTER XLVIII.

MY LORD,

T AM well aware that a Nobleman is but a man, and that a patent of peerage is not an Apotheosis. Perfection is not to be required. I never aimed at an Utopian Nobility. A degree of perfonal merit, far below what appears in many plebeians whom we every day meet with in our common intercourse with mankind, will render a Nobleman truly respectable. But the more merit he is able to acquire, the more honour, the more true Nobility will he posses; and the complexion of the times is fuch, that PERSONAL MERIT was never more necessary to secure the permanency of the peerage, and to obviate the objections of shrewd and successful innovators. You agree with me in this opinion. The occurrences of the present moment prove it to be sounded. Then go on in your virtuous progress, unretarded by those who say that our sears are groundless, or by those who laugh at your virtuous solicitude.

Let us proceed on the subject of your studies. You tell me, you have begun reading Taylor's Elements of Civil Law, which I recommended to you when I last saw you. It is indeed a book admirably well adapted to the purposes of a noble student like you, whose object is to be an efficient legislator,

gislator, an enlightened statesman, a patriot unbiassed by party. To so good a classic as your Lordship, it must afford a rich entertainment, in the fine and numerous quotations from those patterns of elegance, the ancient Greeks and Romans. It is not prejudice or pedantry which extolls them. They are as superior in fyle to most of the modern philosophers, politicians, poets, orators, and historians, as gold is to filver. Their language gave them that advantage, and the pains they took in composition, produced a folidity of thought, as well as a highly finished expression.

Pray turn frequently to the authors referred to in the margin of Dr. Taylor's learned treatife. Procure a volume interleaved, and write

your

your remarks copiously. I am a little felfish in that request; for the fight of it will afford me much pleafure, as the exercise itself will doubtless promote your own improvement. You will not confider Dr. Taylor's book as a complete treatife. It is a good common-place book in civil law; and if you examine the books to which it refers, you will possess every means of the best information in this department. You will find it an excellent collection of materials.

You have taken my advice, you fay, and bought the whole works of You have bought a rich Plutarch. treasure. Plutarch is a most valuable author; full of fine fense and fine writing, too much neglected by modern readers and the felf-taught philo-

Y

philosophers. LORD CHATHAM said in the House of Commons, that the most instructive book be ever read was Plutarch's Lives. But the miscellaneous treatifes of Plutarch abound in excellent fense, and are perhaps better worth your reading than his Lives. We have no good translation of Plutarch, and therefore you must read him in the original. Many and great beauties of style you will find in Plutarch, though the critics have decried it in general, with a traditionary obsequiousness to an erroneous opinion, hastily advanced, and not sufficiently examined.

1

1

0

y

is

ζ-

ou of

ch ble

ine

by

ght

ilo-

Dwell with the fages of antiquity. You will become one of them; and adding all the dignity of a Roman, to the lights and polish of a high-born

and

and high-bred Englishman, you will be one of the pillars of your country, and ornaments of the human race. May I live to see it; and have the fatisfaction of thinking that my counfel contributed in some degree to finish the gorgeous column!

there is the the stage of the same

had appeting required to a transfer of

Contract the Display of the Display of the

I am, &c ..

The state of the s

LETTER XLIX.

MY LORD,

Met with the following passage in Lord Bolingbroke's " Idea of a Patriot King," on the behaviour of Princes; and as it is equally applicable to Nobles, I shall transcribe it for your consideration.

"Let not Princes flatter themfelves. They will be examined closely in private as well as in *public life*; and those who cannot pierce further, will judge of them by the *appearances* they give in both. To obtain true popularity, that which is founded in esteem and affection,

affection, they must therefore maintain their characters in both, and to that end neglect appearances in neither; but observe the decorum necesfary to preferve the esteem, whilst they win the affections of mankind. Kings, they must never forget that they are Men; Men, they must never forget that they are Kings. The fentiments which one of these reflections of course inspires, will give an humane and affable air to their whole behaviour, and make them tafte in that high elevation all the joys of focial life. The fentiments which the other reflection fuggefts, will be found very compatible with the former; and they must never forget that they are Kings, though they do not always carry the crown on their heads, nor the sceptre in their hands. Vanity

nity and folly must entrench themfelves in a constant affectation of flate; to preserve regal dignity. A wife Prince will know how to preferve it when he lays his majesty afide. He will dare to appear a private man, and in that character he will draw to himself a respect less oftentatious, but more real, and more pleasing to him, than that which is paid to the monarch. By never faying what is unfit for him to fay, he will never hear what is unfit for him to hear. By never doing what is unfit for him to do, he will never fee what is unfit for him to fee. Decency and propriety of manners are so far from lessening the pleasures of life, that they refine them, and give them an higher tafte. They are fo far from restraining the free and easy commerce of focial life, that they banish the

e

at

al

er

ry

nd

re

ys

ds,

a-

ity

the bane of it, licentiousness of behaviour. Ceremony is the barrier against this abuse of liberty in public, politeness and decency are so in private; and the Prince, who practises and exacts them, will amuse bimself much better, and oblige those who have the bonour to be in his intimacy, and to share his pleasures with him, much more than be could possibly do by the most absolute and unguarded familiarity."

The fentiments of the above paffage I chose rather to express in the words of a celebrated Nobleman than in my own, that they might have the greater authority.

But let me appeal to your own reflection, Do you not think that great men, by breaking down the outworks

of their grandeur, have endangered the citadel? Do you not think, that if an audience is permitted to go behind the curtain and the fcene, much of the stage effect will be loft? And have you not observed, that many persons in very high stations have stript off all their external state, dressed in a style of vulgarity, associated with persons of no respectable character, played in public at low, degrading games, and purfued vulgar and barbarous diversions? They must have a very great fund of personal superiority to maintain, under all this voluntary abasement, the superiority which their titles arrogate, and their country allows. But unfortunately, fuch humiliation, fuch company, fuch amusements, have a tendency to destroy whatever personal merit, education, or early

e

n

le

e-

at

ks of early habits may have produced or improved. Nobility has let itself down, and perhaps will find it difficult to rife to its primitive elevation. What is once despised seldom resumes its honours. Contempt, like the breath of the fouth, taints the purest viands; and no art can restore them. That too much familiarity breeds contempt, the observation of mankind has reduced to a proverbial maxim. An institution founded, like Nobility, on opinion, must be supported by opinion; and fo weak is human nature, that a little paint and gilding is neceffary to preserve many estimable things in a due degree of esteem. We are not yet a nation of philosophers; but we are a nation of acute obfervers and jealous politicians. Those who wish to enjoy the privileges of great

great rank, must be contented to wear some of its drapery, though it may feel like an incumbrance. Strip man of his dress—and what a poor puny biped!

There is an inflation of character, an empty pomp, as far from true greatness, as the unwieldy size of a bloated glutton from the plump condition of sound health. This is displayed by men of great pride and little ability. The dignity I advise you to assume is the natural result of internal greatness; it sits easy, it gives no offence, it pleases because it is becoming, and every body pays it a willing deference.

Such Nobility is of indifputable fervice to fociety. It raises a virtuous x 2 emulation.

of

it

emulation. It appears with a grave and venerable air, which places the human species in a most favourable light; and by exhibiting appearances of perfection, facilitates the approach to it. Men will always imitate what they sincerely admire. But asses in lions skins invite the contumelious kick of every mean quadruped. I am happy that you have already taken care that no one can justly say that you have disgraced your ancestors by voluntary degradation.

I am, &c.

Continued to a think of the second

LETTER L.

MY LORD,

e

h it

s

y

t

e

V

Since the first institution of Nobility, a new race of Nobles (pardon my calling them so) has arisen among us, unknown and unforeseen by our early progenitors. Commerce, manufactures, and our East India connections, have raised great numbers to princely opulence, and princely state, whom the ancient Nobility would have retained in the humblest obscurity as vassals; whom too many among the modern Nobility would, if possible, keep down by contempt and neglect. I say, if possible.

x 3 fible;

fible; but really, my Lord, it is impossible. Wealth, in a free country, will give power; and power, every real privilege of Nobility, but the title, a poor claim to universal refpect. What, then, of fubstantial superiority have the ancient Nobility, if they do not REBUILD THE HONOUR OF THEIR HOUSES on the basis of their OWN PERSONAL MERIT? In wealth they are excelled by multitudes. In external pomp, in equipages, in mansions and attendants, in all that fascinates the vulgar, they are exceeded. Nothing exclusive remains, but the fancied advantage of patrician blood flowing in their veins; an advantage, if it be one, which does the public no service, and administers to little else but an empty pride. PER-SONAL MERIT, however, united to this

this fancied advantage, and the distinction of a title, will come recommended strongly to the prejudices of mankind; and there appears to me no other method of restoring the luftre of the coronet, than by adding to the number of its real jewels. False glitter will no longer pass undetected. Intellectual attainments, and patriotic exertions, will still keep the rich plebeians, who are treading upon the heels of Nobility, at a convenient distance. But the purpose cannot be ferved by infolence and haughtiness, without merit, those common and contemptible shifts of little minds in stations too big for them.

The Nobility in England have often treated the rich plebeian with a con-

tempt which rouses a dangerous spirit of indignation, In their country retreats they often scorn the private gentleman of moderate but independent fortune, who yet possesses great influence by constant residence, and by familiar, kind, behaviour among the tenantry. They can return no visits, but among their equals; unless at the approach of a general election, when their selfish condescension is seen through, and despised as an infult; though, for the sake of private interest, it may be generally connived at and patiently borne.

The distinction which formerly subsisted between nobility and private gentlemen, or plebeians, is now lessened, not only by the more equal distribution of property, but by the dissemi-

diffemination of knowledge. The lower orders have frequently the advantage of patricians in education. They are compelled to submit to a discipliné in their youth, to which the rich and great cannot, or rather will not conform. With conscious knowledge usually arises a certain degree of spirit, or, if you please, pride. This spirit, or pride, seems to yield without reluctance to claims of fuperiority founded only on bereditary titles, and unacquired property. It feels peculiar indignation when treated with contempt by those who have no natural claims to honour. It must, tacitly at least, wish to depress an artificial grandeur, which feems to operate, like overgrown weeds on falubrious plants, in keeping down the growth of real virtue.

To prevent the enmity of the powerful and very numerous men of property and personal merit in the middle ranks, I recommend to your Lordship great affability to them. Visit them, shew peculiar favour to the most esteemed among them, and take care, by the improvements of your mind, and the generofity of your heart, to convince them that your superiority is founded not only on your ancestor's merit, but on your own; and that, if you had not been born a Nobleman, you would still have been pre-eminent among private gentlemen by your abilities and your virtues. This defirable object is the aim of my correspondence; and I wish to see a Nobility so evidently useful and conspicuously honourable, that, in spite of Envy herfelf, the public voice may with one accord exclaim, "Esto perpetua." Unless supported by great exertions, (I do not mean of military power,) the Nobility of Civil Establishment must vield to the Nobility of Nature and Virtue.

The second residual to the second second

full target book, when the conference of the con-

eral can't be proposed as a proposed to

The second of the second

I am, &c.

To prevent the enmity of the powerful and very numerous men of property and personal merit in the middle ranks, I recommend to your Lordship great affability to them. Visit them, shew peculiar favour to the most esteemed among them, and take care, by the improvements of your mind, and the generofity of your heart, to convince them that your superiority is founded not only on your ancestor's merit, but on your own; and that, if you had not been born a Nobleman, you would ftill have been pre-eminent among private gentlemen by your abilities and your virtues. This defirable object is the aim of my correspondence; and I wish to see a Nobility so evidently useful and conspicuously honourable, that, in spite of Envy herfelf, felf, the public voice may with one accord exclaim, "Esto perpetua." Unless supported by great exertions, (I do not mean of military power,) the Nobility of Civil Establishment must yield to the Nobility of Nature and Virtue.

NAME AND ADDITIONAL OF THE PARTY OF THE PARTY AND

Catholine com an experience of a second seco

some entire services and accept and one

and trained the trade out of the social

I am, &c.

LETTER LI.

MY LORD,

Nothing has of late militated more powerfully against Nobility than the publication of Lord Chestersield's Letters. They opened the eyes of the people, and taught them to look unhurt, and with a naked eye, at that splendor, which formerly dazzled like the sun. They led men to believe, that this fascinating superiority, which at a distance appeared so glorious, was but an imposition on mankind, like the mimic suns and moons, thunder and lightning, in the theatre. The man who

is admitted behind the scenes, and sees of what these are composed, laughs at the admiring audience.

Lord Chesterfield has let us all behind the scenes: he invites us to see the peer dress for public exhibition. There is copper instead of gold leaf flamped on the leathern robe; glass instead of diamonds on the crown; paint instead of health's fine tints, on the meagre cheek; and a variety of masks and disguises at hand, for all the purposes of felfish and knavish deceit. The plain honest Englishman learns to confider them who claim to be his fuperiors by birth and title, as founding their superiority in little else than the meanest and most contemptible cunning. Is this the wisdom of Nobility? fuperficial attainments, a contempt

contempt for the whole species, especially the female part, a neglect of religion, a want of all public spirit, and a most anxious attention to felfinterest, aggrandizement, and gratification. If man is fo poor a creature, and human affairs fo contemptible, and all that is paffing on this globe mere juggling, then why put a coronet on any man's head, unless to mock him, as they put a cap on fools? A woollen nightcap, or a plain beaver, will afford warmth and shelter. Who would place a jewelled diadem on an ape's head, and a star on the breast of a baboon, unless to shew him at a fair? If Lord Chefterfield's principles are well founded, then, in the first instance, blot out his escutcheon, abolish his title, and let him take his rank where common fense would 2012/11/27

would place him, on a line with private gentlemen, unadorned and unprivileged by their country.

It is true, indeed, that Lord Chefterfield's fon, to whom the letters were addressed, was not a Nobleman. But Lord Chefterfield probably drew forth for his use the choicest treafures of his wisdom; and from them the plebeian orders are to form their ideas of that which was confidered as wisdom by one of the most celebrated Noblemen of his time. They are led to suspect, that similar sentiments on men and manners may prevail in others of the peerage, who display the graces with few of the virtues; and the consequence of such a suspicion is, a growing contempt for the order. They are led to think, that what

n

n

se Id what they have usually admired, as all-accomplished, has been mere varnish, spread on a rotten or worthless substance. It would have been policy, in those who have nothing but the externals of Nobility, to have suppressed, if possible, the letters of this graceful Nobleman, whose principles have given weight to Pope's affertion,

An bonest man's the noblest work of God.

A Nobleman should from his heart abhor all simulation and dissimulation, as the poor shifts of ignoble meanness and cowardice. Should we venerate the lion, if he had the crast of the fox? The old Romans were true noblemen; bold, open, generous, manly; daring any thing but deceit and knavery: how would a Scipio sink in our esteem, if we saw him

him descending to the arts, artifices, and tricks of a Chesterfield, all for his own interest, regardless of men in general, and of his own particular society! The very dregs of the people of Rome thought and spoke nobly.

Then, my Lord, be not a Chefterfieldian. Be affured that an opener and manlier character is more pleafing to the people of England. Even supposing you to study nothing but the art of pleasing, it is the best mode to adopt such a character. Something of heroic virtue is expected in a Nobleman. Honour without honesty, (and how can there be honesty in simulation and dissimulation?) is a contradiction. Such honour, like a counterfeit guinea, will not bear the touchstone.

I am, &c.

LETTER, LII.

MY LORD,

Must respect the sentiments of whole nations; and when I see a great and mighty people, enlightened by science and polished by arts, maintaining the equality of mankind, I pause in anxious suspense for the event of such an opinion. In the mean time, I must avow my prepossession, that the happiness of society depends on a regular subordination. The golden sceptre of lawful authority is often exchanged for a rod of iron in the hand of upstart power.

Of this I am fure; the disturbance of subordination in our own country will be attended with misery unutterable to the present race. And are we, who have but a short time to live, to lose all the enjoyment of lise, by losing peace and tranquillity, in order to procure an equivocal good to our posterity?

Dreadful are the evils naturally attendant on our short state of existence. Shall we multiply them by anarchy, consustion, and civil war? If reforms are necessary, (and who shall say they are not desirable?) let them be gradual, and the result of cool, dispassionate debate, and not of violence. What real benefit shall we who now live, derive from any political reform produced by the rude y 2 hand

hand of civil war, to compensate the loss of peace, property, and blood? Let us not be carried away by political enthusiasm, which, like the fanatical fever of Religion, spreads ruin round the land which it undertakes to deliver. Let us pursue our purposes of reformation with steady vigour, with the wisdom of cool experience; but never call the multitude to tear down by force, that which in due time will furrender at the fummons of reason. Great changes in the political as well as natural body cannot fafely be produced but in a length of time.

My Lord, it is greatly in the power of men exalted like yourself to civil honour, and proving your right to the exaltation by personal merit,

k

to speak peace to the troubled sea of popular commotion. Respect will always be paid to merit adorned by the lustre of family. Prove yourself a real patriot, a real philanthropist, and not a mere courtier, by relinquishing all party consideration, and standing forward the promoter of peace and good order, the friend of man, however distinguished by rank or station, the patron of human nature. You remember Virgil's fine description of the power which one man of Personal authority exercises over the multitude.

The wickedness and the misery of man are strongly evinced by his restlessness, and the alacrity with which he takes up the sword, in civil tumults. Is not the world wide enough

e

0

ıt

t,

0

y 3 for

for us all to live happy in it, without shedding each other's blood? In the name of Heaven, let the sword at last be sheathed; let all rights compatible with law and order be amicably restored to the people; and let not the present generation sacrifice its happiness to the future, by ferocious contest.

Violence, on the part of government, will effect nothing durable. The spirit of the times requires great wisdom and great moderation in the rulers. Public virtue is called for by the exigencies of the state. Great men must stand forth, and subdue the multitude, not by the sword, but by PERSUASION. An OPINION of their virtues and unseigned patriotism must secure the considence of the people. Personal authority, sounded on an opinion

nion of superior virtue and ability, will effect wonders.

Here then you will have an opportunity of displaying the effects of your education, the noble spirit which you have derived from the study of the ancients, and the ability you have acquired by a most diligent cultivation of your understanding. Here is a fine field for your talents. May they be exercised for your own glory and the happiness of your country.

Peace, Good Order, and Li-BERTY, unspoiled by licentiousness! let the promotion and establishment of these be the scope of your honourable life.—Agnosco procerem.

I am, &c.

LETTER LIII.

MY LORD,

England was called Polyolbion, the feat of political happiness. Read Campbell's Political Survey, and you will be led to contemplate the natural advantages of which it is capable. Look at it, and you will fee it at this time abounding in bleffings above every nation on the globe. Illuminated with science, polished with arts, enriched with commerce, agriculture, manufactures, and bleffed with liberty, it is a country, in which to have been born may be deemed

deemed a favour of Providence. Happily for us, who now in our turn exist on this fortunate island, it is at this time in the zenith of its glory.

Shall then, my Lord, tumult and civil war deprive us, who now live, of the feast which Heaven has placed before us? Let us have greater regard for ourselves, than to suffer the enjoyment of our national happiness to be destroyed or diminished by a restless desire of change, to be accomplished by violence, and with a haste incompatible with wisdom.

I mean not, in a declamatory panegyric, to affert that there is noroom for reform. All independent men are agreed on that point. There is great room for reform. But a strong and venerable building may be repaired and altered, without taking it down and rebuilding it from the foundation. I would employ the best surveyors, the best workmen, and the best materials; but I should be upon my guard against those eager undertakers who would level all, lest when they come to rebuild, they should leave an edifice of brick or of wood, where they found one of stone.

The good fense of this nation will in time correct whatever is wrong in the constitution. None will suffer when wisdom and moderation guide and controul the zeal of the political reformer: but who can foretell the consequences of sudden convulsion? Alteratives will restore health in time, without

without the pain of amputation, or the loathsomeness of nauseous medicine.

exert your eloquence, in recommending moderation. Do not think to repress by overbearing authority the spirit of improvement which pervades and does honour to the times. It is too strong to be kept under, too warm to be stifled, too enlightened to be deceived. It will prevail. Only, let it not disturb the bappiness of the present generation. Let no families be ruined, no innocent blood be shed, no public or private distress detract from the glories, and embitter the happiness, of the intended reformation.

May your improvements and perfonal merit be fo great, and fo well imitated imitated by your compeers, that the hand of reform, when it comes to the Peerage, may stop the uplifted axe, and spare to cut down a branch which it finds not only ornamental, but beneficial to the land by its fruits and its shade *!

I am, &c.

Omnes boni semper nobilitati savemus, & quia reipublicæ utile est nobiles esse homines dignos majoribus suis, et quia valere debet apud nos senes, clarorum hominum de republicâ meritorum memoria, etiam mortuorum.

The resemble of the comment

Langonor

Cic. pro Seftie.

LETTER LIV.

MY LORD,

Whatever revolutions on the face of this little globe may be effected by the wonderful dispensations of Providence, you will never repent that you have devoted your youth to the improvement of your mind, and the formation of a character that will appear great, like the columns of some ancient city in ruins, amid the wreck of empire. The British constitution at present stands firm on the hearts of the people; but even if it should unfortunately be shaken, personal merit cannot lose its honours,

DOLDER!

honours, and must be called forth by the exigencies of the times to honourable action and distinction.

But even in the shade of retirement, if adversity should drive you to its shelter, the knowledge you will have accumulated, and the dignity of mind you will have acquired, must render your retreat illustrious. These will furnish you with a pleasure, of which no political revolution can deprive you, in solitude and in old age.

Short is the time allotted us in this life; shorter still the period of our activity. May we be wifer than to add misery to the short duration of our existence, by cruel tumults, by discord, by hatred, and by shedding the blood of our poor fellow-creatures, for

RIGHTS,

RIGHTS, fome of which are imaginary, but which, if real and poffeffed, would add but little to the folid comforts of each individual! Join with me in the wish, my Lord, that we may duly preserve the national happiness we enjoy; that our reforms may be temperate, the refult of the maturest deliberation; and that the pen and the tongue may superfede the necessity of the fword among creatures pretending to reason. Peace be within our walls, and plenteousness within our palaces, and our COTTAGES also. May science, arts, agriculture, manufactures, commerce, and religion, employ our minds during our short pilgrimage, and preferve us from attempts at unnecessary changes, which, whatever influence they may have on posterity, are sure to destroy the peace

e

s,

peace and comfort of the present generation! May the great never oppress the middle and lowest ranks, and may the middle and lowest ranks never oppose the great through ENVY!

I adjure you, my Lord, by the honour of your ancestry, and your own, to fland forth yourself, with your compeers by your fide, in defence of the conftitution. But think not that to retain all its abuses and corruptions, is TO DEFEND IT. Recal it to its first principles; and where it has grown fickly or infirm by age, let it be restored to rejuvenescence. Let it be put into Medea's caldron; but destroy it not; because he testimony of time and experience has pronounced that it is favourable to the happiness and improvement of human nature. Science,

Science, arts, commerce, liberty, have flourished under it in a degree envied by all Europe. Why may they not continue to flourish unhurt; especially when new health and vigour shall be infused into it by the political physicians in consultation? The horrid barbarism of civil war must banish every thing grateful and pleafant from the land. Rational creatures must improve fociety by reafon. A fword is a difgrace to human nature. If we must decide our contests by brute-force, let us pull down our houses, disperse our cities, take up our abode in the woods, and feed upon acorns. In countries pretending to civilization there should be no war, much less intestine war, which may be justly called political suicide.

They are Goths and Vandals in mind, however splendid their appearance, who delight in war. You, my Lord, have foftened your disposition by the study of the fine arts, and must view with disapprobation, as well as pity, thousands and tens of thousands of poor short-lived mortals drawn up on a plain, ready to cut each other's throats for hire, at the command of a mortal as wretched as themselves, but clothed in a little brief authority. Plough-shares and pruning-hooks, axes and hammersthese are the arms of a happy, enlightened, and Christian people. Use the influence which your birth and rank give you; exert the abilities with which God and your education have furnished you, in deriving on yourfelf the bleffing pronounced on the PEACE-MAKERS.

I am, &c.

LETTER LV.

in the state of th

MY LORD,

Have said nothing of your proficiency in the modern languages. It appeared to me unnecessary, because modern education dwells sufficiently on modern languages; and I know you were initiated in French and Italian at an early period of your life; and that they had almost engrossed your attention.

I wished to impress the necessity of an acquaintance with the ancient languages and ancient authors. This was one main scope of my advice. I

. 235 . HE 1

z 2

am confident that a real dignity of character, and the most commanding eloquence, are to be derived from the study and imitation of the ancients.

Lord Chatham formed himself on the ancients; and has the House of Peers, in modern times, exhibited one character fo truly great as Lord Chatham? He flood there a coloffal figure. Men of great natural fense, of great and acquired accomplishments, and of wonderful habits of bufiness, looked up to him in filent reverence, as they would furvey a meteor. The truth is, he lived in his youth among the ancient Greeks and Romans. He caught their spirit, adopted their manners, and modernized their eloquence. An old Roman grafted on a modern Englishman, produced the golden

golden fruit of true patriotism, real, personal greatness, and nobility unindebted to a genealogical table.

On these ancients I wish you, my Lord, to form yourself as on a model. Let no one persuade you that the change of times and manners will not allow such characters. What was once truly great and beautiful, will always continue so, because truth is immutable. The very rarity of such characters in modern times will add weight to their value, and brilliancy to their lustre.

The spirit of ridicule which has remarkably prevailed in latter ages, has indeed impeded the growth of truly great political characters; but against its baneful effects I have already

r

n

e

n

ready given you a caution. You need not profess before the wag, Lord ****, that you are imitating an old Roman; you may keep the secret in your own bosom inviolate; but at the same time continue the imitation. In life, and in the arts, there is no method of study more successful than that of working after a model; and as the statuary copies the ancient model, so let the statesman and the orator.

Ask yourself whether such a sentiment, or speech, or action, would have become some of the patriot and heroic characters delineated in the pages of a Livy. If it would be too mean for a Scipio, discard it at once as unsit for a British Nobleman. The dignity and spirit which such an emulation will inspire, will render you superior,

perior, as a MAN, (THE NOBLEST DISTINCTION,) not only to those over whom you are elevated by inheritance, but to those of your compeers who are unacquainted with all models of the human character but such as are exhibited in modern history.

I am, &c.

LETTER LVI.

MY LORD,

THERE is a fyren, whose enchanting voice may render all that I have said of no avail. SLOTH is her name. Shut your ears against her song, and sly from her as from a pestilence. It is the great missortune of rank and abundance, that it wants spurs to activity. It knows not those powerful incentives to exertion which arise from necessity struggling for abundance, or from obscurity emerging into light.

Pains must be taken to create incentives. The desire of honour, fame, fame, popularity, naturally stimulates the heart to laudable and useful efforts, and rouses those who else would wallow in the stye of Epicurus.

Therefore acquiefce not in the honour which your forefathers earned. To you it may be but a fplendid disgrace. Therefore aspire at a wellearned fame, which may render you respected throughout life, and furvive to distant ages. Therefore defpise not the people, to promote whose happiness is the duty of every one who shares in government or legislation; despise not their plaudits, for they are honest rewards bestowed on merit, by hands which move in unifon with hearts attached by nature, though fometimes misled by passion, to every thing upright and fair.

Let the attainment of these distinctions call you from the flumbers of indolence on the rose-beds of the Sy-Motives like these are inbarites. deed subordinate to the sublime ones of virtue and difinterested generofity. But in the present infirm state of human nature, they are found useful, because they operate when better. ones are ineffectual. Nay, they often lead to true virtue of the purest kind. He who has once been roused to virtuous action, and tasted the sweets, not only of its consciousness, but of fame and applause, will go on in the glorious career, and finish as he began and proceeded, an honour to his country and to human nature.

Admit a little virtuous enthusiasm into your temper. Cold discretion, subtle

fubtle policy, mean distrust, crast and caution, may indeed guard against danger; but they lead not, unless mixed with a little virtuous enthusiasm, to those heights of excellence, which have saved a country, by withstanding powerfully the encroachment of tyrants, and the madness of the people. These qualities are all consistent with selfishness. They want, and therefore cannot confer, dignity.

I am combating indolence. I can call forth no auxiliary fo potent as virtuous enthusiasm. Catch the pure slame, my Lord, and let it fire all the latent sparks of virtue in your breast, those sparks which become extinct in thousands and tens of thousands, through the want of it. May it burn with steady heat, and after warming

warming and enlightening all around you in life, burst from your urn, and while it points to heaven, diffuse a glory round your tomb, not to be rivalled by the blazonry of the herald painter! What can the chifel of the fculptor do, compared to the image engraven on the hearts of a grateful people? I admire the fine figures of Lord Chatham in Westminster Abbey and Guildhall; but I admire them for the sculptor's skill; I look not there for an idea of the MAN. All the civilized world have erected monuments to him in their hearts and imaginations.

It is certain, after all, that many casual circumstances must concur to call forth extraordinary exertions, and to give universal celebrity. Those circum-

circumstances may not happen to you. But though you should not be able to eclipfe all others in the cabinet, in the fenate, or in the field, yet you may adorn Nobility with fome of its most amiable graces in the circles of private life. Every thing pleafing and beneficent, all that adds to the sweetness of domestic life, and the delight and ornament of neighbourly intercourse, will be required from you, as a Nobleman, in peculiar perfection. Birth, education, privileges of various kinds, lead the public to expect in a Nobleman, a gentleman of the highest polish, a philanthropift, a man anxious to do good, and to diffuse pleasure and satisfaction, wherever the fphere of his influence extends. But this demands great activity. Indolence will render your best intentions abortive, and cause you, amidst a thousand opportunities of pleasure, honour, and beneficence, to live and die a cypher. It will conduct you to the family vault with nothing but an "Hic jacet" on your tomb. Walk into Westminster Abbey, and learn to scorn such insignificance.

seculary americans of that and pale

I am, &c.

LETTER LVII.

has be little at a called their

MY LORD,

F Nough of discipline. I congratulate you on your proficiency; and, with a full confidence in your good fense and good conduct, lay aside the gravity of advice. Man lives not for bufiness alone; but to enjoy, at proper feafons, the rich repast of pleasure which the God of Nature has placed before him. Think not, that in recommending application to letters, and the preservation of your dignity, I would prohibit all pursuit of pleasure. Many are the necessary intervals of study and pub-

lic affairs, which cannot be more usefully employed, than in liberal, gentleman-like, rational diversions. None will have acquired a better right to fuch indulgences, than one who shall have spent his time in improving his mind and preferving his dignity, not to gratify pride, but that he may be found extensively useful, and THEREFORE TRULY HONOUR-ABLE. He requires amusements for the health of his mind, and he has a just claim to them. Is the honey to be engroffed by the idle drone, who brings nothing into the hive; who neither affifts in the construction of the cells, nor the increase of stores, nor the general defence? It is not, however, necessary to urge this point, because most young men, high in rank and affluent in fortune, want

of life, but their own propensities to them; and are self-taught proficients in the school of pleafure.

er deix no noday o pa no una diag

An idea prevails among the superficial, that scholars are often destitute
of the agreeable and companionable
qualities; and that they think too
much on all that occurs, to admit
that light, airy, frivolous nothingness,
which passes away leisure in thoughtless gaiety, without the trouble of reflection. Thus dunces triumph, in
their animal vivacity, over men of
sense. They are loud, audacious, and
unseeling; and often reduce the modest
man of genius to silence and apparent
insignificance, by their unblushing effrontery. Thus, among the ladies,

AA

n

it

and

and in all gay fociety, the most accomplished young men sometimes appear below themselves, and almost vield, without a contest, their claims to fuperiority. Now, my Lord, I wish you on no occasion to appear inferior; but, for the fake of doing justice to the folid improvements you have made, the real Graces whom you have courted, to shine equally in the fenate and the affembly, in the library and at the tea-table. Polish yourself, therefore, by elegant pleasures, in chosen fociety.

Sacrifice to the Graces, as you have already cultivated the Muses and the Virtues. This affemblage of goddesses, rendered propitious, will unite in forming that celebrated character, feldom indeed feen, an all-

AA2

could

could be laid open, would, like a whited sepulchre, present rottenness to the view, and encrease abhorrence by a mean endeavour to CHEAT by concealing deformity?

To sweeten the temper, and diffipate the clouds of the mental horizon, I advise you to participate in elegant amusements. But let them not degrade, by leading you to low company; low, I mean, not only in rank, but in accomplishments, in virtue, and the liberal qualities of a liberal education. A Peer may be pleafed with music, without affociating with fidlers; he may be delighted in theatres, without making players his bosom friends; he may admire a dancer's agility, without rendering him his confidential companion.

panion. Lord **** fills his noble mansion in the summer with opera fingers, Italian dancers, comic actors, mulicians, firework makers, who dine, and sup, and sleep for months under his roof; while his door never opens to the clergy in his neighbourhood, to any of the profeffions, to capital artists, to men of letters and science, or to the poor. Thus he forfeits his popularity, loses much pleasant conversation, and renders, as far as his influence extends, the whole Peerage contemptible. He must possess but little MIND, who can acquiesce in the society of perfons, who, whatever dexterity or agility they boaft, or whatever theatrical excellence they display, are usually unprepared by education and company to become the familiar

AA3

con-

-000

Law-givers, high-born and high-bred Peers of the realm. There are public places for all amusements, and they are there conducted with the greatest skill: he who is not contented with attending these, but chuses to domesticate the performers, evinces that he has no resources in himself; that letters, science, politics, have no charms for him; and that he is unworthy the distinctions which the laws of his country allow him, solely because his foresather earned them.

You will never be reduced to the wretched necessity of keeping buffoons in your house, if you preserve a relish for rational conversation with persons of sense and character; if you take care to cherish a taste for litera-

Exerature; if you partake in the common amusements, at due seasons; and, above all, if you give your attention to state affairs—the public happiness—the proper province of a real Nobleman.

a solit a and select the speciments by

In public affairs you will, I conclude, from the principles you have imbibed in the schools of antiquity, ever lean to the side of liberty and the people. Common sense dictates, and common humanity eagerly adopts the idea, that the sew were made for the many, not the many for the sew. Your greatness of mind will sacrifice every selfish view to the public benefit. If a reform should be required, which may render it necessary that you should give up your influence over the borough of * * *,

on the principles you have

or that of * * *, or that of * * and your power in the county election, you will renounce them with alacrity; you will, if you act confiftently with those ideas of justice and honour, which I know you entertain, be among the first to promote such a REFORM, whatever it may cost you.

Human affairs, we all know, will ever stop at a point far below perfection: but it is the business of man in fociety, to be ever urging the stone up the hill. Time causes every human inflitution to recede from its original purpose. No wonder that the conftitution of a senate, established in very early times, should at length want renewal. What good and fubftantial reason can be assigned, why the present generation may not enjoy

enjoy the benefit of its renewal, as well as some future? Not only liberty and the true spirit of the conflitution are interested in a reform of parliament, but the MANNERS OF THE PEOPLE, and consequently their happiness, the ultimate end of all government. Corruption will no longer pervade all ranks, in every competition, from a county election to the choice of a parish beadle. Merit will dare to emerge from her shade. Truth, no longer overborne, will advance, with all her native confidence, to put in her claim to just esteem. Astræa will return from her exile. Long fervices, or great talents and acquirements, employed for the public good, will meet with their reward. The prizes, which justly belong to merit, will not be lavishly expended

IO

in purchasing majorities directed in their decisions by one man. Young adventurers, in all the professions, will aspire at excellence, with a prospect of honour and emolument in their mature age, even though they should want that succedaneum for every excellence, a friend;—a friend among borough-mongers, a patron among those who employ the advantages of birth and fortune, in influencing votes, where votes cannot be influenced consistently with common honesty.

You, my Lord, will worship with me in the temple of Liberty, built, as it is in England, on the massy arches of monarchy, aristocracy, and democracy; but if any one of the arches is decayed, you will wish with me, in in your veneration for the goddess, to preserve her temple perfect in all its parts, and to employ the most skilful masons, the best marble, and the strongest cement in its repair.

Thus REPAIRED, enter the temple with me, my Lord; and let us unite our voices to the general anthems of whole nations, hailing the fun of reafon as it daily bursts through the clouds of prejudice—celebrating the Nobility of Nature and Virtue—and doing willing homage to the MAJESTY OF THE PEOPLE.

I am, &c.

THE END.

ERRAT

TOUNG ! NEWLEMAN.

we rove warrange for the raddella the lasting algerrate and averters, the tain volgans of their intelligent their worm find this configuration below ourse.

Page 78. line 6. for Rhunkenius's read Rubnkenius's.

ar in the contract of the second of the

90. — 9. for oftbentic read aftbenic.
177. — 3. after ideas insert and.

187. - 3. dele and before Manilius, and read it before Gratius.

211. — 1. for finse read serve; and for a semicolon after it, insert a comma.

233. - TI. after receiving infert it. II. for without read with.

